

MOST UP-TO-DATE CALENDAR IN NEW ENGLAND!

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GayCommunity News

THE WEEKLY FOR LESBIANS AND GAY MALES

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“People don’t want to hear about death, or grieving. Rarely in all these years has anyone asked me if I miss my folks, or asked me what they were like. . . . You never completely get over the loss, you never completely forget. You survive it, and time changes it. . . .”

GayCommunityNews

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December 17, 1983

Military Steps Up Harassment of Gays

Demonstrators Challenge Air Force Investigation

By Urvashi Vaid

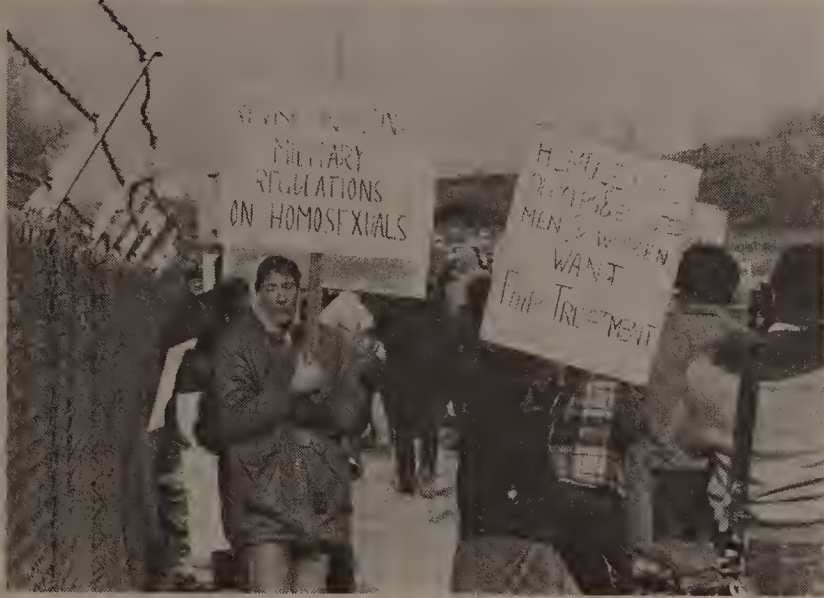
WASHINGTON, D.C. — The main gate to the sprawling grounds of Bolling Air Force Base here was the site of a two-hour picket by forty gay men and lesbians protesting Air Force policy to identify and discharge personnel suspected of being gay.

D.C.'s Gay Activist Alliance (GAA) called the picket at Bolling to draw attention to an ongoing investigation into the sexuality of at least 34 enlisted people stationed throughout the Washington area. The investigation is being conducted by the Air Force Office of Special Investigation (OSI) and is based on allegations made by undisclosed individual(s). Twenty-one other enlisted personnel are under investigation for allegations of drug use.

Air Force regulations state that "homosexuality is incompatible with military service" and require the discharge of any Air Force member found to be gay. A spokesperson from Bolling's public affairs office, Captain Audrey Bahler, reiterated this policy in a brief statement to reporters at the picket.

The presence of gay personnel, she stated, "seriously impaired the accomplishment of the Air Force mission." It inhibits "discipline, morale, recruitment and retention," and it also affects the "public expectability [sic] of the military."

At a brief press conference held during the picket, organizers challenged the Air Force's position. Frank Kameny, longtime gay activist, defied anyone to tell him



An Air Force photographer (at right with back to camera) snaps pictures of a Dec. 3 picket at Bollings Air Force Base called to protest an investigation of enlisted personnel suspected of being gay.

that his service in the Army during World War II was somehow not good enough because he's gay. He called the Air Force's justifications for its policy a "supine submission to the worst elements of bigotry."

Steve Smith, president of GAA, noted that the demonstration had a dual purpose. "Our immediate challenge is to alleviate the pointless suffering of [the intended victims] of this witchhunt... because of the current ironclad military policy. But our second — and more far-reaching — purpose is to signal to our elected federal officials that the onus of solving the problem of entrenched military homophobia now rests squarely on their shoulders."

Michelle Zavos, an attorney in private practice in Washington, pointed out that an investigation into people's sexuality could only succeed if someone talked to investigators. She noted that if people did not admit to anything, no evidence could be obtained to implicate a service member under investigation.

Jeff Levi, the National Gay Task Force's Washington staff member, characterized the current investigation as "one of the last vestiges of McCarthyism in America." He told GCN that NGTF will continue to "keep the heat on and keep the issue alive in the public eye."

Levi noted that efforts are

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Navy Officer's Case Signals Renewed Purge

By Christine Guilfooy

NORFOLK, Va — A Navy frigate commander, Gerald Michael Vanderwier was ordered dismissed from the military on Dec. 2 following a trial in which he was found guilty of engaging in a sexual relationship with a member of his crew. If the decision stands, Vanderwier will be the highest ranking officer ever to have been separated from the military for engaging in homosexual activity.

The case, which has received much public attention, has prompted the observation that there is a recently increasing willingness on the part of the military to purge gay people from its ranks.

Vanderwier, a 19-year veteran who was awarded the bronze star for his actions in Vietnam, is married and has children. His defense attorney has steadfastly maintained that Vanderwier was not involved in a homosexual relationship. Henry Coxe, Vanderwier's attorney, told GCN that his client is not gay.

According to an account in the Washington Post, the case against Vanderwier rested on the testimony of the man with whom he carried on the alleged affair, Petty Officer 3rd Class John Rainville. During the trial, Coxe portrayed Rainville as an unstable individual with a history of drug abuse. The prosecution conceded that Rainville "had problems."

There were also suggestions that Rainville's account of the affair was a "fantasy" based on the generally known fact that Vanderwier had previously been investigated for homosexual activi-

ty. He had been cleared in that investigation which occurred a year ago.

The series of events leading to the trial was triggered when Rainville's diary detailing at least three sexual encounters he allegedly had with Vanderwier was picked up off a desk and read by another crew member. Eventually, the story reached a senior officer and Vanderwier was relieved of his command of the USS Edward McDonnell.

Rainville was granted immunity from prosecution and was given an honorable discharge upon the recent completion of his tour of duty.

The Vanderwier story has perked some interest because it may signal an increased aggressiveness on the part of the military in pursuing these cases. The National Gay-Task Force (NGTF) compiled statistics on the number of separations from military service because of homosexuality from 1977 through 1981. These figures show that there is a steady increase over that five year period. During that time, the Navy has consistently shown the largest number of separations.

Longtime gay activist Frank Kameny told GCN that the purging of gay people from the military reached a peak during the 1950s and 1960s. Although there are wide variations from year to year, he told GCN that they averaged 2,400 per year during that period.

Kameny attributes gay-initiated court challenges and litigations of the '70s including the celebrated

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No Injuries Reported

Women's Bar, Men's Baths Destroyed by Fire

By Christine Guilfooy

BOSTON — A fire in this city's financial district on the morning of December 3 has put a lesbian bar and a gay men's bathhouse at least temporarily out of business. The fire, which started at around 8:30 a.m. at 295-297 Franklin St., broke out on the fourth floor in the "dormitory" section of the baths. The fire department was alerted at 8:31 a.m. by an unidentified caller.

According to witnesses interviewed at the scene, there were between 25 and 60 men in the baths at the time of the fire. All of the men escaped safely, but many had only enough time to wrap a sheet around themselves before fleeing the burning building.

The five-story building was occupied on the first two floors by a women's bar, Somewhere/Else, and on the third and fourth floors by the baths, Le Spa. The fifth floor was an apartment.

The three alarm fire began at approximately 8:30 on the fourth floor in the left rear of the building. The fire spread upward through the fifth floor and eventually, through the roof. The first two floors, where the bar was located, were unoccupied at the time and suffered mostly water damage. The fourth floor is comprised of private cubicles and a laundry room.

The Boston arson squad is investigating the fire but no further information about the investigation was available. A member of the arson squad on the scene said the on-site investigation was being hampered by the questionable structural safety of the damaged fourth and fifth floors.

Two men who were in the baths at the time of the fire, who preferred to remain anonymous, told GCN that they were asleep in a cubicle on the fourth floor when they awoke to the smell of smoke. They reported seeing what they at first thought was a light, but then realized was the glowing fire. Seconds later, the two men heard what sounded like a loud gust of wind. Almost simultaneously, they heard a person shouting, "Fire! Everybody get out!" As the fire spread over the ceiling from cubicle to cubicle and into their room, they raced to leave, grabbing some clothes as they ran out. They told GCN that they banged on doors and shouted as they left. These witnesses, along with a third man who was on the fourth floor, said there was a near panic as patrons rushed for the exit. They said there was no sprinkler system, alarms or emergency lights and that it was difficult to see the emergency exit.

These three witnesses also said



The water-damaged bar of Somewhere/Else.

that at no time did employees help them, either in escaping or in offering assistance following the fire. One man, who was on the third floor when the fire broke out, disputed this, saying that he saw at least one employee run up to the fourth floor to warn the oc-

cupants.

Commenting on the events, one man told GCN, "These people that run these establishments are entrusted with people's lives. It reminds me of that bath in New York [that burned down]. How many people could have been kill-

ed if it had happened earlier in the morning?"

GCN was unable to locate either the manager of the baths or any employees for comment.

The men who escaped the blaze were assisted by the Red Cross

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News Notes

quote of the week

"San Francisco's gay community—particularly the gay bar [hiring] network—is a textbook example of institutional racism. While most white bar owners and managers abhor racism, they nonetheless consciously or unconsciously maintain a virtual all-white vigil over their network."

—Black and White Men Together-San Francisco member John Teamer testifying at public hearings conducted on Nov. 7 by the San Francisco Human Rights Commission to investigate charges of racial discrimination in employment in the gay community.

ice palace found to discriminate

NEW YORK — In a preliminary ruling, Judge Amos Carnegie on Oct. 27 found that the owner of the Ice Palace disco had discriminated against persons of color by denying them entrance to the club, according to the newsletter of Black and White Men Together-New York (BWMT-NY).

Carnegie recommended that the Ice Palace policies be rewritten to explicitly include a nondiscrimination carding and admissions policy and that the Ice Palace pay \$1500 each to the four complainants in the case. Carnegie's recommendations must be approved by the New York Human Rights Commissioner Carl McCall.

Four black members of BWMT-NY filed charges of racial discrimination against the gay club on Jan. 22, 1982. Carnegie's decision was based on testimony presented at a hearing held on Dec. 2, 1982. The nearly two-year battle with the Ice Palace was marked by picketing and a boycott of the club.

Funds received from the Ice Palace litigation will be donated to Faith Temple, a third world Pentecostal church for gay men and lesbians at Howard University in Washington, DC. The donation will be made to the church to support an ongoing organized gay/lesbian presence at Howard, a black university.

illinois task force chair aims for downstate participation

CHICAGO — The Illinois Gay and Lesbian Task Force has appointed Art Schenck as chairperson of the statewide coordinating committee. Schenck lives in Chicago and is active in this city's gay/lesbian community.

The coordinating committee lobbies state legislators, builds a statewide constituent network and works with other gay/lesbian groups throughout the state. Schenck said he would stress the statewide aspect of his work for the Task Force.

"The statewide coordinating committee is specifically set up to coordinate the efforts of the Task Force throughout the state," Schenck said. "I intend to see that it does just that."

Schenck and the Task Force can be contacted at IGLTF, 615 W. Wellington, Chicago, IL 60657 or (312) 975-0707.

defending the right to choose

EVERETT, WA — Two hundred and fifty abortion rights demonstrators sang and chanted their determination to defend the Everett Feminist Women's Health Center from about 200 anti-abortion demonstrators across the street. The Nov. 19 confrontation was staged to counter a prayer vigil sponsored by the Knights of Columbus, a conservative Catholic men's group.

A loose coalition of clinic staff and feminists, including Radical Women and Everett NOW, had called for a mass demonstration of support for the besieged clinic. The clinic has been picketed since it opened in August, and patients have been harassed and taunted by anti-abortion picketers. Anti-abortionists also jam the clinic phone lines with hate calls and bomb threats and shout racist insults at Native American women who defend the clinic.

According to a press release issued by the clinic staff, a blockade by the local press had kept the public uninformed about the clinic's harassment, and so the abortion foes had consistently outnumbered clinic defenders, who also had staged weekly counter-demonstrations.

Betty Maloney, Seattle Radical Women organizer and a member of the ad hoc Clinic Defense Committee, commented, "The right wing has never come face to face with a united feminist movement in Everett, but they saw it today. The right can't conceal its racist, anti-women, anti-gay, anti-union agenda behind respectable 'prayer vigils.' Feminists recognize the enemy and the need to beat back every attack. . . . Confrontations like this. . . remind us that we can't just wish the right wing away, and they show our determination to defend and extend our gains."

it's a gay/lesbian world

NEW ORLEANS — Plans are underway in this city to open a gay/lesbian pavilion in conjunction with the 1984 World's Fair, scheduled to run from May 16 to September 16, according to the Gay News of Philadelphia.

Roger Nelson, a member of the Crescent City Coalition, first conceived of the idea to set up a pavilion in the French Quarter, New Orleans' gay sector, which later could be converted to a gay community center. The Coalition adopted the idea as a group project, calling the pavilion "Stonewall + 15."

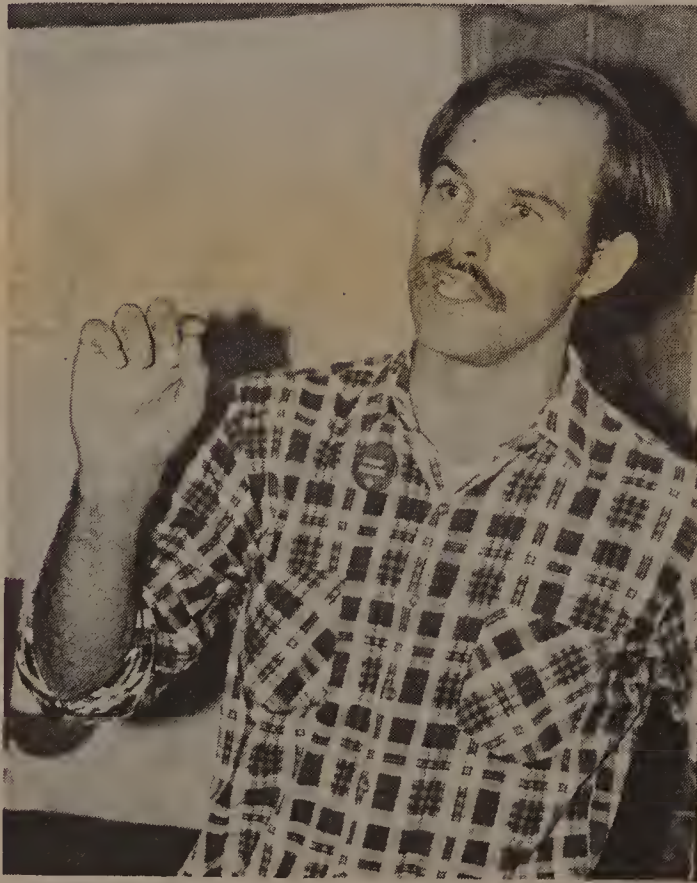
The group has leased a 17,000 square foot building to house exhibitions "illustrating our lifestyles and reflecting the best of gay people, illuminating our past, present and our expectations for the future," according to Nelson.

The Coalition is soliciting ideas and material from gay men and lesbians across the country for inclusion in the exhibit. To contact them, write Crescent City Coalition, 720 Kerlerie St., New Orleans, LA 90116.

sensitizing the cops

SAN FRANCISCO — The city's Police Commission has approved for use a 23-minute video tape that will be used to give police recruits a non-stereotypical view of lesbians and gay men, according to the Long Island Connection.

A non-profit media company produced the tape for about \$10,000, as partial answer to complaints from the gay/lesbian community about police harassment and police disinterest in queerbashing. Recruits will also visit gay and lesbian bars during a week of consciousness-raising about minority populations in the city.



the whole world's listening

SAN FRANCISCO — The Stonewall Gay Democratic Club voted recently to organize "non-violent, mass action demonstrations in conjunction with the 1984 Democratic National Convention," according to San Francisco's *Sentinel*.

Club president Paul Boneberg (pictured above) said, "In 1980, the lesbian and gay community nominated a vice-presidential candidate at the Democratic Convention, and our voice was not heard. In 1984, we shall be heard, both within and without the convention, for we shall speak out. . . we cannot force the Democratic party to end the oppression of lesbians and gay people, but we can force them to listen to our concerns. This time, we will be heard, and we will be heard all over the world."

arizona conference set

PHOENIX — The Arizona Lesbian and Gay Task Force has announced a conference to be held Jan. 21 and 22 on the campus of Arizona State University. According to Ellen Young of the Task Force, workshop topics will include legal issues, racism and anti-semitism, pornography, and parenting. Tanyan Corman of the Gay Rights National Lobby and Frank Scheuren, national president of Dignity, will address conferees. Registration fees are \$10 for members and \$15 for nonmembers of the Task Force. For more information, contact ALGTF at PO Box 1405, Tempe, AZ 85281.

repression of australian boylove widens

MELBOURNE, Australia — A lesbian teacher and spokesperson for the Gay Legal Rights Coalition was transferred from her teaching position after making statements supportive of eight arrested boy-lovers, according to *Campaign Australia*.

Alison Thorne, a teacher at Glenroy Technical College, had signed a press release issued by the Coalition concerning the Nov. 5 arrests of eight members of the fledgling Australian Pedophile Support Association. The press release drew attention to civil liberties and anti-gay issues brought up by the case.

Thorne was then contacted by a local radio station to be interviewed about the arrests. Following a media blitz lasting several days in which her dismissal was called for, Thorne was transferred by her superiors to an administrative post on Nov. 11. Backed by her union, Thorne plans to fight the transfer and to regain her teaching post, lost not because she violated a law, but because she spoke publicly about pedophilia.

Meanwhile, the arrest of a Sydney man, Emu Nugent, and charges of "conspiring to corrupt public morals" brought against the eight arrested Melbourne men have galvanized the Sydney and Melbourne gay communities to begin an effort to overturn the "corruption conspiracy" law. Many people believe that the law could be used against any organized group of people who are members of a sexual minority.

In another related development, it has come to light that Melbourne's special police squad, the Delta Task Force, had planted an agent in the Pedophile Support group. The agent recorded the group's meetings and attended and recorded the pedophile workshop at the recently-held national gay conference.

It is presumed that his undercover information-gathering led, in part, to the arrests of the eight Melbourne men.

business council will support uplinger

LOS ANGELES — The third annual convention of the National Association of Business Councils (NABC) was hosted by the L.A. Business and Professional Association Nov. 3-5. The NABC is a national organization of 20 gay business and professional associations from around the country with a membership of 3000 persons.

The NABC voted unanimously to file an amicus brief in the case of *New York v. Uplinger*, the first opportunity for the U.S. Supreme Court to directly rule on state sodomy laws. The NABC brief will argue the laws restricting solicitation for private consensual sex between adults limit and interfere with personal expression, especially for the gay businessman or professional.

n.o.w. lesbian conference

WASHINGTON — The National Organization for Women will sponsor a conference for lesbians entitled "Lesbian Rights: Power and Politics in '84," Jan. 20-22 in Milwaukee, Wis.

Chris Riddiough, of the national NOW staff, said the conference is a further implementation of NOW's longstanding support for lesbian and gay rights. "Workshops on political campaigns, lobbying, effects of the Wisconsin gay rights law and other topics will provide a forum for discussion of critical issues in the lesbian and gay movement and will prepare for participation in the 1984 presidential and congressional election process."

For more information, write to: 1984 Lesbian Rights Conference, NOW, PO Box 7813, Washington, DC 20044.

delayed gaze

MEMPHIS — The printer contracted to print the monthly gay newspaper, *Gaze*, refused to print the paper's November issue because it "goes against our political beliefs," according to the newspaper. Distribution of the paper was delayed for two weeks while editor John Stilwell dealt with the problem. The printer finally agreed to print the paper after the *Gaze* owners threatened to sue for breach of contract.

The lead story of that month's paper concerned the Mississippi governor's race, in which candidate Bill Allain was accused of—and subsequently denied—purchasing the services of two black gay hustlers. The printing company, however, declined to say if that was the offending story.

Help to Fellow Prisoners Praised

Sullivan Praised in Memorial Service; Criticism of Death Penalty Renewed

By John Kyper

BELMONT, MA — Over one hundred people attended a memorial mass for executed gay prisoner Robert Sullivan at St. Joseph's Roman Catholic Church here on Saturday December 3. Meanwhile, the controversy over his recent execution (see *GCN*, Vol. 11 No. 21) has resulted in a renewed call for a legislative study in Massachusetts to determine whether that state's newly-enacted capital punishment law can be fairly administered.

Those who attended the special service included many who had known Sullivan when he was growing up in Belmont, as well as others who had become involved in his defense effort during his ten-year incarceration on death row. Three Boston-area priests who were with him during the last days and hours before his death on the Florida electric chair on November 30 celebrated the mass.

BL/GPA Forum

Looking Toward A New Administration

By Larry Goldsmith

BOSTON — With eyes on the new city administration scheduled to take office next month, lesbians and gay men attended a public forum on December 5 to hear from a gay city councillor-elect and the mayor-elect of Boston, as well as the outgoing mayoral liaison and a lesbian State House lobbyist. The four speakers, invited by the Boston Lesbian/Gay Political Alliance, sought to outline plans and define political priorities for the upcoming year.

Brian McNaught, who has served for the past year and a half as Mayor Kevin White's liaison to the lesbian and gay community, outlined the results of a soon-to-be-released city study on the needs of the community. McNaught described specific areas of conflict between gay people and city government, but said that information about lesbians and gay men for city employees would be a necessary first step.

"We've asked throughout the project that there be in-service training mandated for all city employees," McNaught said.

The liaison also called for openly lesbian and gay city employees, including police officers, and urged the community to back up its presence with lobbying and legislative effort. "Confrontation," he said, "is a very important part of progress."

McNaught advised the community to form an organization that could handle the legal and financial burden of a lesbian and gay community center. With such an organization in place, McNaught claimed, the prospects for obtaining a building from the city at little or no cost would greatly improve.

Increased organizing would help the community in other areas, McNaught said, suggesting that a lesbian and gay "umbrella organization" would unify community efforts and that a tavern guild would enable the city's bars to more easily share the burden of community fundraising.

Massachusetts Gay Political Caucus lobbyist Arline Isaacson followed McNaught with an appraisal of this year's statewide lesbian and gay rights bill, now languishing in committee pending

Delivering the eulogy was the Rev. Robert J. Boyle, now of St. Mary's Church in Charlestown, who had been pastor of St. Joseph's during Sullivan's childhood in Belmont. He stated that they had become reacquainted after the latter had written him from prison and that they were in close communication for many years up until his death.

Boyle lauded Sullivan's long service to fellow death row inmates: He taught prisoners to read and write, and on one occasion talked a condemned man out of committing suicide. He educated himself to become a legal expert, helping others to fight their cases. He twice brought suit against the prison, for an increase in exercise time for prisoners on death row, and for damages after a massive shake-down in 1980 that resulted in the confiscation and destruction of inmates' personal property and legal

papers. He won both cases in out of court settlements.

Boyle quoted the epitaph of the late Martin Luther King: "When I think of his death I think of the words, 'Free at last, free at last, God Almighty, free at last.'"

Also officiating in the mass were the Rev. Vincent E. Daily administrator of St. John's-St. Hugh's Parish in Roxbury, and the Rev. Cornelius J. Heery, pastor of Sacred Heart Church in Quincy. Both priests had also been with Sullivan before his execution. Fr. Daily's brother, Bishop Thomas V. Daily, also attended the mass. The Bishop is acting administrator of the Archdiocese of Boston following the recent death of Humberto Cardinal Medeiros. After Gov. Robert Graham of Florida had signed an earlier death warrant against Sullivan in 1979, Medeiros had written to Graham to appeal for mercy.

whether they were gay or lesbian. I asked them to help in a political way."

On the issue of harassment of lesbians and gay men by police and others, Flynn declared that "harassment of folks for any reason is just not going to be tolerated." Flynn said he would not sit in an "ivory tower," but would "be out there and... understand the harassment firsthand."

review by the state Supreme Judicial Court (SJC).

"Although everyone is saying that the bill is dead, it's not," said Isaacson, who noted that senate President William Bulger has the power to bring the legislation to a floor vote regardless of the SJC's action. Isaacson called for "positive pressure" to be brought on Bulger to rescue the bill.

Referring to criticism of several legislators thought to be supportive of the bill but who failed to appear at the rollcall, Isaacson sounded a note of caution. "I think that some people have been wrongly accused and some have probably not been wrongly accused," she said.

"This bill was not enough of a priority for them that they made sure that no matter what, they were there to vote," Isaacson added.

Gay city councillor-elect David Scondras noted the unique position of the lesbian and gay community as a minority group which includes members of all other minority groups.

"There is no category of people who have historically been denied access [who are] not a part of us," Scondras said. "We are in fact by definition the Rainbow Coalition and in fact our success will serve as the model for other people."

But Scondras called for greater efforts by lesbians and gay men to include other oppressed groups in their organizing.

"I know we try," Scondras said. "I also know we have not historically succeeded. We need people who are black. We also need people who are poor and who are tenants."

A lesbian and gay rights ordinance will be an immediate priority for him, Scondras promised. "It will be introduced in the spring, no question about it," he said.

Mayor-elect Ray Flynn invited lesbians and gay men to submit applications for jobs in his administration and to participate in the transition process now underway.

Asked what role he saw for lesbians and gay men in his administration, Flynn replied that "during the course of the campaign, I asked people to help. I didn't ask

The execution of the Massachusetts native has resulted in renewed impetus for a bill introduced last winter into his home state's legislature, H-6320, to consider "whether the death penalty should be re-implemented, the procedure and standards by which the death penalty shall be imposed, and the methods of carrying out the sentence of death."

Massachusetts' last execution was in 1947 and its law was invalidated by the U.S. Supreme Court's 1972 *Furman v. Georgia* decision striking down existing capital punishment laws as unconstitutional because of their arbitrary application. Several years ago ex-Governor Edward J. King signed a new death penalty law, and in 1982 the state's voters by a wide margin approved a capital punishment amendment to the state constitution.

In the 1982 election, the Boston Lesbian/Gay political Alliance caused some controversy with its endorsement of several candidates who had also supported the death penalty. Although some have argued that this was not a gay-related issue, Sullivan contended that his homosexuality had been used against him during his arrest and trial by the police, the prosecutor and the judge.

Supporters of H-6320 held a press conference at the State House on Monday, December 5, called by Reps. Mary Jane Gibson (D-Belmont) and David B. Cohen (D-Newton). They are attempting to get the bill discharged from the Ways and Means Committee onto the floor of the House.

In a prepared statement Rep. Cohen charged that Sullivan's "in-

dictment and trial reveal the unfairness of capital punishment, his sentence its irrationality, his execution its harmfulness to society." He added: "The time to act is now, before anyone is under a death sentence [in Massachusetts]. Otherwise, this study would lose its credibility."

Rep. Thomas Gallagher (D-Brighton), a co-sponsor, declared: "Many people have forgotten what the death penalty is like when it is invoked. The questions that arose years ago when its application was more common are coming back today."

Many of these questions were put forth by Ralph Jacobs, coordinator of the Robert Austin Sullivan Legal Defense Fund, who pointed to the disproportionate numbers of poor and minority people inhabiting the death rows of the nations, as well as to the element of doubt about guilt. Sullivan, supported by members of the Defense Fund, maintained his innocence to the end.

In addition, Jacobs stated, "The application of the death penalty in a case where a co-defendant turns State's witness places the balance of life and death in the hands of the prosecutor and not the judge or jury. This arbitrariness is grossly unfair." Co-defendant Raid McLaughlin turned state's evidence against Sullivan and was paroled in 1981.

Also speaking in support of the bill were Rep. Michael J. Barrett (D-Reading), Sen. Jack Backman (D-Brookline) and Max Stern, chairperson of the Massachusetts Citizens Against the Death Penalty.

Puerto Ricans Protest Violence Against Women

By Lynn Yanis

SAN JUAN, Puerto Rico — Over one thousand women, men and children marched through the city of San Juan to the Capitol building on November 29, chanting and talking, carrying gasoline flares and banners, pushing baby strollers, to demonstrate their refusal to remain silent — or hidden — about the problem of violence against women.

A simple and eloquent banner led the march, proclaiming *Rompamos el Silencio* (Let's Break the Silence). Among the people marching behind this banner was a strikingly disparate group of thirty women, including a bride in her wedding gown, a domestic worker carrying a bucket and wearing rubber gloves, several nuns, secretaries, teachers and students, a nurse, a three-piece-suited executive, and a green-belt karate student.

The bride said that the group had organized itself; she had been asked to participate dressed as a model but declined, and then chose to march in her own wedding gown. "We represent all the different roles of women — a bride, a domestic, a teacher — and men try to rape us all," she said.

Other participants in the march included *Feministas en Marcha* (Feminists on the Move), a newly-formed group of feminists who sold T-shirts and arranged for the gasoline flares in the night-time march; *Mujeres Artistas de Puerto Rico* (Women Artists of Puerto Rico), a four-year-old group of women artists whose show is

presently touring the U.S.; and *Grupo de Mujeres* (Group of Women), a recently organized group dealing with basic issues of shared housework and childcare, social equality for women, and the right of women to work outside of the domestic role.

Grupo de Mujeres distributed an illustrated paper urging all women to meet with co-workers, neighbors and friends to discuss their shared problems and to look for solutions which will benefit all women.

The spirit of the march was best illustrated by the self-organized group of thirty women near the front of the march. Puerto Rico is a country of intensely strong political allegiances, and yet the

march succeeded in representing no political parties or partisan points of view, and in uniting a great number of disparate groups and individuals.

The first march ever to proclaim "No More Violence Against Women" was held last year, in November. Most of the groups participating in the march have organized themselves within the past year, many in response to the 1982 march. Women and men of all ages find the time and the strength to follow the advice they shouted as they wove through the darkened streets of Old San Juan: "No te quedes escondida/Grita, lucha por tu vida!" (Don't stay hidden/Scream and fight for your life!)



Victoria B. Munoz

Community Voices

“justice”

Dear GCN,

Robert Sullivan, a gay man, was convicted of killing a straight man. He was executed. Dan White, a straight man, was convicted of killing Harvey Milk, a gay man. White will soon be eligible for parole, after serving five years in jail.

Sincerely,
Ronnie Allen
Somerville, Ma.

only proud gay

Dear GCN,

About your question about getting gay material in here, yes, I can and it can be hard or soft core, as they say, anything involving open minded differences. I'm also into female material because I'm going to have a sex change and need to know what women do.

If this doesn't amaze you, I don't know what will. Out of 580 prisoners I am the only gay person that's proud of who I am and not in the closet. I've got six and a half years in isolation for being myself (gay) and won't (couldn't!) change my life style. The guards thought I was weak, but after cutting two of them, they now give me respect.

I would appreciate the chance to write to some gay people out there, because it sure is lonely in here and life is sweeter when someone cares, even a little.

Being as I am is tough, but it's beautiful.

Sincerely,
Billy Brumfield,
33937,
Box 2500,
Lincoln NE 68502.
[Shortened versions of penpal requests from prisoners appear weekly in GCN's 'Prisoners Seeking Friends' section.]

second-hand idea

Dear GCN,

Thanks to Nancy Wechsler for her favorable reference to my song “Annie” in her review of Betsy Rose's concert. As a straight man singing about sexism and homophobia, I am gratified when lesbians and gay males find my work truthful and affecting.

I am troubled, however, to see my song cited as an example of what Betsy should have been doing. It's true that Betsy did not sing any of her lesbian-identified songs at this concert. But it's ironic that Nancy would rather hear Betsy perform a song by a straight man expressing his second-hand idea of lesbian experience than songs springing authentically from a woman's own life: Betsy's.

Betsy Rose sings her own story very powerfully. She needs no help from me.

In solidarity,
Fred Small
Cambridge, MA

GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to:

Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

“biphobia”

To the Editor:

If a performance “inspires, but fails to challenge,” who is responsible — the performer, or the audience? In the case of Nancy Wechsler, who “reviewed” Betsy Rose's live album concert recording on 9 September (GCN, 10/24/83), the failure to be challenged is Nancy's alone.

It is important that Nancy not have the last word on Betsy's concert. Her personal opinions about Betsy Rose are a terrible excuse for a review of Betsy's concert. They are, in fact, a terrible excuse for responsible journalism, for, in the guise of a review, Nancy's opinions take on the appearance of facts.

Moreover, this piece is both poorly conceived and poorly written. Where is anything about Betsy's stage presence, her interaction with her audience, her performance style, her music (aside from a few lyrics which paraphrase Martin Luther King, Jr.)? We hear she has a “nice voice.” Is that all that can — and should — be said about it? What about the quality of her instrumental work? And how does Betsy's performance and music compare with her earlier work?

We read three lengthy paragraphs from Martha Leader's fine introduction to Betsy. But, in fact, we never hear from the performer who was introduced. If Nancy was “bothered... about the concert,” and found Betsy's new work “ambivalent,” why not allow Betsy to explain her changes? How does she feel she's changed? The central question is, what is it that constitutes positive (growth) or negative (backsliding/-deterioration) change for an artist/performer? Concentrating, as Nancy does, on the themes of Betsy's work is to reveal only one expression of the whole woman and her life.

What is apparent in Nancy's “review” is what *wasn't* apparent to Nancy as she wrote it — that something which, she writes, is “hard to put (her) finger on,” something which “bothered” her. In fact, Nancy is manifesting the worst signs of “biphobia:” fear/hatred of bisexuals/bisexuality. What we as Lesbians and gay men have come to know so well — homophobia — has been transferred from our midst onto another's experience... and into another's (namely Betsy's, in this situation) oppression. To quote Nancy back to herself: “Given the diminishing space in the world for different lifestyles and choices, we need an aggressive cultural/political response....”

In fact, Betsy has given us one, out of her own experience. But because this experience is different from Nancy's experience as a Lesbian, Nancy has called it “gentle,” “apologetic,” “defensive,” and, by implication, “ambivalent.” For bisexuals as well as for Lesbians and gay men who value relationships with the opposite sex, these criticisms are the same old story. Such criticism “fails to challenge.”

The audience — and Betsy's support committee for the concert and album production — was full of Lesbians and gay men who came away inspired, challenged, grateful for an artist who shares so deeply and completely of herself and her life. Let us remember that hastiness to criticize others for their changes and their affections is learned behavior from a heterosexist perspective. Hastiness to cry “politically incorrect,” to oppress others for their struggles and their choices, is learned behavior from a patriarchal context. Betsy Rose has said no — and invites us, inspires us, *challenges* us to say no — to this attitude. And so we should.

Kim K. Harvie
Barb O'Heaney
Nan Reid
Jamaica Plain, MA

making room

Dear GCN,

Nancy Wechsler's recent review of Betsy Rose's concert misrepresented what happened that evening. I had the pleasure of being one of over 400 people listening to this powerful, woman-identified-woman sing her heart out with great musicality and skill. Betsy's timing was excellent, she paced herself well, and the audience responded enthusiastically. I left feeling a special connection with the other people who had been there.

What impressed me the most, besides the content of the performance, was Betsy's refusal to be anything less than herself on stage. As a performer, she filled her songs with passion and life. Personally, she laid herself on the line. Neither is easy to do. Betsy deserves to be respected and appreciated for this — even by those among us who may disagree with her on some political points.

Nancy recognized virtually none of Betsy's gut-siness in her review, describing Betsy as “less rebellious,” “less woman oriented,” and “more ready to accept present day constraints” than in the past. She even went so far as to imply that though Betsy was once valuable to our community, and has potential to be valuable in the future, this particular concert (which represents the bulk of Betsy's recent creative work), just didn't do what was necessary politically.

I disagree. Betsy has a history of bringing up challenging issues, and this concert was no exception. She dealt effectively with a range of topics, including nuclear war, raising children, racism, and bisexuality — sharing not only her vision of what is possible, but her questions and problems as well. I think Nancy's criticism of Betsy's “gentle approach” is unfounded. To deal with such issues in the “unambivalent” manner Nancy suggests, without their complexity and depth, seems superficial and ineffective.

In her review, Nancy also stated that “given the diminishing space in the world for different lifestyles and choices” we needed a more “aggressive cultural response” to the Right than this concert provided. I don't think we should let the Right dictate our actions, including what we sing about. But I do agree with Nancy that we need aggressive, uplifting cultural events to inspire us to continue to make room for ourselves, our lovers, and our lifestyles in this all too restrictive world. For me, and many others, Betsy's performance was this kind of event.

One of the things which meant the most to me about the concert was the intelligent way Betsy handled the issue of building alliances between women and men. This felt particularly relevant to me, for, though I come from a strongly lesbian-identified background, over the past few years I've been developing close relationships with men. Throughout this process I've found it essential to remind everybody involved that despite feelings to the contrary, becoming close to men does not necessarily mean renouncing any relationship to the lesbian community. It strengthened me to hear Betsy sing about making room in her life for all kinds of people, including men.

It seems significant that Nancy neglected to discuss this issue in her review. I suspect that she feels uncomfortable with it — otherwise, why leave out something so vital? Nonetheless, let's take Nancy's advice and really make room in our community for different lifestyles and choices, including performers like Betsy Rose who are willing to be vulnerable and bring up important issues for us all to think about.

Susan Schoonmaker
Dorchester, Ma.

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AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee
(267-7573) or (725-4849)

Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Col-

lects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center
16 Haviland Street, Boston, MA 02115
(267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services
80 Boylston Street, Boston, MA 02116
(542-5118)

One-on-one counseling for AIDS anxiety.
Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline
(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program
270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

Speaking Out

*If I Had the Money You're Paying to See Me,
I Wouldn't Be Doing What You're Paying to See*

Anti-Porn "Consciousness": A Question of Money

By Marie Godwin

"No more profits from our bodies" is a favorite rallying cry at Women Against Pornography demonstrations. It is an effective slogan, triggering a natural revulsion to the economic slavery historically imposed on women by men — from the housewife whose unpaid labor allows her husband to make his fortune unimpeded, to the prostitute whose financial precariousness has put her at the mercy of her pimp.

Not long ago, after we had discussed the debacle at the Barnard Conference on Sexuality, a coworker gave me a WAP newsletter she had received on the street. It was filled with reports of the profits advertisers and pornographers are making off of the exploitation of women. The newsletter also contained a description of WAP's "multi-faceted educational program designed to raise consciousness." This program includes: a slide show containing images from mainstream ads to hard-core porn, which sells for \$200 and rents for \$200 including the \$100 deposit; a speaker from WAP whose fee is negotiable; a slide show for students that sells for \$200; and (this is the crowning glory) for \$7 you can get a feminist-guided tour of the Times Square porn district. Just think, for \$7 you too can see all of those sleazy women selling their bodies to the oppressor!

In a letter to *The New York Native*, anti-porn activist Lesley Rimmel accused Amber Hollibaugh of having "made it to the top" on other women's suffering. I'm not sure what Rimmel was insinuating that Hollibaugh has made — except a lot of waves, bless her soul. I do know that she is not charging \$7 apiece for tours of firebombed porn shops or \$200 for slide shows of prostitutes being arrested because WAP's "isn't that disgusting" tours have called them to the attention of the Vice Squad (upon which WAP relies for many of the materials presented in their shows). This means that Amber Hollibaugh does not have as much money as Women Against Pornography does.

There is a connection in all of this. Amber Hollibaugh is a working class lesbian. A group that spends its money on, and whose inclinations run toward, holding awards ban-

quets at the New York Department of Cultural Affairs at which plastic pigs are handed out to sexist advertisers is not working class oriented. Women who have the time to, or could even conceive of, leading daytime tours of Times Square for those who have \$7 to shell out are not working class.

That brings me to a question: What does WAP do with its money — besides buying plastic pigs? I have yet to see them advertise a job training program for porn models who lost their jobs when WAP forced their employers to shut down or for women who lost their jobs when a WAP supporter got so offended that she firebombed a sex club.

In the same issue of *The Native* in which Rimmel's letter appeared, WAP President Dorchon Leidholdt bemoaned the fact that Hollibaugh (a former nightclub dancer) had often felt alienated from feminism, blaming it on some feminists (not including herself, of course) who tended to blame the victim for the crime. And she never got the point.

Blaming the victim isn't always as simple as pointing a finger and saying "you bad girl." It also means organizing a tour in which participants in pornography are automatically turned into "the other." It means charging money for those tours, which turns WAP into a pimp, profiting off of other women's slavery. It means having so fully swallowed the patriarchal line that sex is a function totally separated from all others, that the connection between a woman selling sex and a secretary selling her mind or a factory worker selling her health, is missed completely. It is a system that has turned sex into a booming business and women into slaves, it's true.

If Women Against Pornography wants to close the pornography business down for good, they're better off forgetting about the Man altogether. If they close down his shop, he'll just take his money elsewhere. Instead, they should spend their time and money on developing alternatives for women so they don't have to depend on the pornographer to make a living. But that's not such a simple and easy solution. It's a lot easier to sell the working class out again.

The Scondras Victory

By Tom Reeves

David Scondras' victory in Boston's City Council race was a great achievement. It is an important event for lesbians, gay men and all others excluded by the Great American Mainstream — in this case, the real estate and other corporate interests of downtown Boston. After the local hack chosen by those interests to defeat David was unable to sell his poor record as a district prosecutor, Mark Roosevelt was brought in for the kill. How could a known queer possibly beat the wealthy (and good-looking) great-grandson of Teddy Roosevelt? For one thing Roosevelt could outspend David more than two-to-one by merely dipping into his personal fortune. Furthermore, the powerful forces opposed to Scondras manipulated a "gay rights" organization, led primarily by real estate and business speculators, to make it seem that the gay community had not endorsed David. My liberal straight friends had all heard that "the gays are not backing him, so he must not be any good." A gay couple I met at the Randolph Country Club told me they assumed Roosevelt was gay, too, since "all those gay shops on Charles Street have his picture in the windows." Despite all this and despite last-minute desperate attempts to harass new voters, David Scondras won. There now sits in Boston City Council a gay man who has not ingratiated himself with straight politicians, who has not sold out by trying to look and act straight, and who has not compromised on a single issue of importance to gay people, tenants, the elderly, the handicapped or people of color.

I worked for David's election. I was not in the inner circle of his organization and my contribution was no greater than that of hundreds of others. But I saw firsthand what kind of campaign it was and who was actually behind the candidate. It was a people's campaign; a motley crew of lesbians and faggots, aged women, homeless people, disabled persons, Hispanics, Blacks and tenants. And it was an overwhelmingly and flauntingly gay crew! During the preliminary, I worked in Mission Park where I saw two Roxbury friends campaigning for David: an openly gay and radical Hispanic teacher and a less open, married gay Haitian. On election day I drove people to the polls. A severely handicapped Ukranian immigrant on Beacon Hill told me she supported David because he would be an honest ally in her struggles with city and state bureaucracies. She knew David was gay and said, "The people who help me on Beacon Hill are mostly gay." Another women in her nineties lives in a Hemenway Street apartment "with roaches and no heat." "My husband, before he died," she said, "and I have always supported homosexual rights." Her husband was a longtime radio newscaster.

These are the people who voted and worked for David. When I looked around the 1270 (imagine a victory party at the 12!), I saw my community and my friends: feminists and other radicals, lesbian mothers and women who work with battered wives, *FAG RAG* activists and Fort Hill faggots, gay youth, gay elders, gay street people — even my gay plumber! Ed Hougen was there, for instance. He was once the activist pastor of Boston MCC and the co-chair of the Boston-Boise Committee. Last summer he quit a paid job to volunteer full-time as organizer of an effective voter phone-bank for David, with the full support of his wife and his lover.

It is important to interpret David's victory in the light of those who helped him win and those who would have stopped him. His margin was slim and City Hall and the Vault will not rest until he is out. We should certainly not view his election as one step in a long reformist overhaul of city government in which acceptable gays with acceptable opinions will be slowly included in the power structure. David's victory, as much as anything, is a victory *within* the gay community: for those who have energy and conviction instead of property and money; for those who favor thoroughgoing liberation rather than tokenism and a few "rights" within a corrupt system. If we are to get full benefit from this triumph, we must take back control of our own community from those who have fraudulently used it in our name. The past leadership of BL/GPA and the Massachusetts Gay Political Caucus, et. al., are not the leaders of the gay community. They do NOT speak for the majority of lesbians and gay men. That so-called leadership is politically bankrupt. It was never more than a facade for continuing the straight white male domination of Boston.

Boston's gay community is still politically progressive. Its men and women are more comfortable on the streets than in the chic restaurants and townhouses of the gentry. We demand total sexual, cultural, economic and political freedom. It is time to clear out the quislings and paid flunkies of city hall and big business. We should either take back the various coalitions and alliances and other community institutions, or we must build new ones. We must solidify our alliance with progressive straight people, especially people of color, so that the gay community again unequivocally part of Mel King's Rainbow Coalition. We must create a genuinely democratic process to choose our own lesbian and gay liaisons with City Hall and demand that Mayor Flynn accept our choices. No more pathetic and coopted "spokespersons" selected by the media and straight politicians to speak for us! Let the lesbian and gay community speak for itself with the authentic voice of liberation.

If we do not do these things, we will have one excellent gay but powerless city councilman for two years. If we do them, our numbers, our enthusiasm and the rightness of our cause will give David Scondras moral and political clout in the Council and may lead us all to further victories.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

Community Voices

is there room for criticism?

Dear GCN,

I want to take this opportunity to respond to comments and criticisms I have read and heard of my review of Betsy Rose's concert (*GCN* Vol. 11, No. 14).

First, I want to repeat something I thought was clear in my review: I think Betsy Rose is one of Boston's most talented political musicians. She has a wonderful, powerful voice, excellent guitar and piano skills, a talent for song-writing, a warm presence, and most important a commitment to social change.

Boston is lucky to have a group of talented political musicians, of which Betsy is a part, and their spirit and music has been a part of my life since moving here. When I say "political" I don't mean just lesbian or gay. I mean feminist and progressive. I'm a "folkie" deep at heart and regularly attend concerts of Si Kahn, Fred Small, Bright Morning Star, Marcia Taylor, Debra Silverstein, Solid Ground, and many other groups and individuals from the political folk tradition.

One of the things I found hardest to understand in the criticisms of my review was the assumption by some people that I didn't like the concert because Betsy sang about bisexuality and issues of working through relationships with men. That was not my criticism at all — and it disturbs me that people thought it was. If that was what I had meant to say I would have simply come out and said it. I don't often mince words or hide behind vague phrases. I have no problem listening to Betsy sing about men, and like Betsy, would have a problem with a movement that stifles that expression. Men have *always* been a part of my life, from my closest friendship networks to the gay and mixed-left groups I have been a part of.

The criticism that underlying my review was a critique or intolerance of bisexuality is simply not true. It is striking that people thought this, and is a warning to our community that we really must talk openly about bisexuality, and soon. There seems to be a lot of mistrust and miscommunication around the issue. I don't really have any hard and fast opinions about the growing bisexuality movement, and bisexual women's network here in Boston. My opinions of bisexuality are in flux, probably filled with passion and contradictions. I specifically did not deal with this issue in my review. I believe there has to be room for all of us, and I in no way meant my review to be read as a condemnation of bisexuality.

I know many people in the standing-room-only audience that night at the Old Cambridge Baptist Church absolutely loved Betsy's concert. And her music *was* beautiful, as I'm sure the album will be which was recorded that night. But for whatever reasons I left that concert feeling disappointed. I

had agreed to review it because I had always loved her music and felt it was important to give more publicity to Boston's fine political musicians. What then should I do when I didn't love this concert? I could have written nothing. Instead I tried to write a review that made it clear I had great respect for Betsy and her music, but had problems with this particular concert. I asked myself, as I always ask when reviewing or writing: Who am I to write this? But I decided to take the risk and offer my comments with the hopes it might contribute to a political dialogue among political musicians. If my comments are dismissed by simply believing they were either an attack on bisexuality or an attack on relating to men, or as a criticism of anything not totally lesbian, then I have failed and a chance for fruitful discussion is missed.

The concert is long over, dare I repeat now what I was trying to say in my review? Will it only cause more pain and misunderstanding?

I like Betsy's concerts because they incorporate many struggles: anti-nuke, anti-militarist, anti-racist, feminist, gay and straight. This concert did some of that, but not as well. I felt, as some previous concerts. While I would not have wanted every song to be about lesbians and gay men, I would have liked at least one song to have been. The key to my review was that I didn't feel the concert was balanced — in terms of what was sung about and what was left out. While tackling issues important to all of us — families, jobs, decisions around having or not having children — something bothered me about her approach to these issues. I think I missed a certain amount of rebelliousness.

Betsy, in her letter to *GCN* (Vol. 11, No. 20) seems to lump me with the people who try to push people out of our community who have "unpopular beliefs" be they sado-masochists, transsexuals or bisexuals. I am sorry my review was interpreted as having anything in common with those who have acted in this fashion. I have always spoken up in person and with my pen against such divisive and narrow politics.

All that was meant by my review was the chance to gently and with caring (so I thought), raise some comradely questioning and criticisms. Our political musicians need support and nourishment, but they also need real feedback. Surely we can still do that for each other. If in understanding my criticisms, people still feel I missed the mark, well then fine. I have been wrong before. I hope we can put all this behind us, with no hard feelings, and remember that we have much that unites us.

in solidarity,
Nancy Wechsler
Somerville, Ma.

Speaking Out

Whither BL/GPA?

By William J. Hutchinson

Beyond District 8 lies both opportunity and peril for the Boston Lesbian and Gay Political Alliance. In this post-election period there exists the chance to restore integrity and establish credibility to a true alliance of Boston's fractious gays and lesbians.

Despite positive achievement in other areas, the electoral accomplishments of this most *political* of Boston's lesbian and gay organizations have been minimal, and there is the possibility that a leadership grown cynical through years of internecine intra-gay political wars may lack the courage or the vision to deal openly and honestly with the emerging and politicized gay activists. Some difficult questions need to be aired regarding BL/GPA's effectiveness in representing the best interests of a majority of the gay community.

There is no getting around it: the touchstone of BL/GPA's credibility in the local political arena is its performance in the two districts where most of Boston's gays call home — Districts 2 and 8.

In the case of District 8, eager neophyte BL/GPA members received an early rude shock when confronted (at both candidate endorsement nights) by the attempts of prominent BL/GPA and Mass. Gay Political Caucus leaders to foist off white heterosexual liberals (first Quilty and later Roosevelt) on a disbelieving and outraged membership. Appalled by this Byzantine spectacle, many BL/GPA members flocked to the campaign staff of David Scondras (and to that of Mel King as well, but that's another story).

There is immense irony in that BL/GPA, with an initial hidden agenda which included the endorsement of a non-gay candidate to defeat Scondras, was itself largely responsible for inciting new activists to step forward and work for Scondras, the *bete noire* of significant elements on the Steering Committee. Moreover, BL/GPA's non-endorsement of the Scondras candidacy actually enhanced his chances for election. Unencumbered by the albatross of a BL/GPA endorsement, Scondras was able to offer himself to his constituency as the most qualified neighborhood progressive in the field, and not as the GAY candidate.

Yet it is perhaps in District 2 that the miscalculations were most grievous. Here it was less a case of Machievellianism run amok than of blatant ineptitude. The Political Action Committee (a sub-committee of the BL/GPA Steering Committee) proved itself ineffective in its assigned task of devising strategies and tactics for the Alliance in political year 1983. Following the failure of the Quilty forces to obtain the BL/GPA endorsement in June, the PAC folded its tents and did not meet again. The results in District 2 were disastrous.

In a district wherein reside an estimated 12,000 gay men and women, only an estimated 2,000 or so are believed to exercise their voting franchise. Yet the PAC made no effective effort to register voters in District 2 until an August general meeting of the BL/GPA membership forced a reluctant and seemingly uninterested Chairman to add voter registration (to the bottom!) of his BL/GPA agenda. This half-hearted effort proved too little and much too late and the good Chris Hayes was left to twist slowly, slowly in the wind. Hayes' BL/GPA endorsement, unsupported by the votes with which to elect him, proved worthless. As my Iowa farmer grandfather would say, "as useless as tits on a boar."

In the same District 2 the BL/GPA-endorsed school committee candidate Paul Barrett suffered a similar fate. Fearing no electoral repercussions from unregistered South End gays, Barrett's opponent (Joe Casper) felt no hesitation in inciting homophobic Southies against "the fag" Barrett. Again, the BL/GPA endorsement, unsupported by voting clout, showcased BL/GPA's political impotence in an important race.

Another case in point is Mel King's at times quixotic quest for City Hall. Granted, many lesbians and gays supported Mel before BL/GPA's endorsement went to Larry Dicara. But it was that endorsement and the attendant sense of betrayal of an old friend which galvanized legions of socially-conscious gays to work so hard for King. Deserving as was Larry Dicara, BL/GPA appeared in the minds of many would-be adherents an elitist clique of amoral politicians. In short, BL/GPA's credibility with its actual and potential constituency was severely damaged.

But above and beyond these failures of political competency, some of which may be ex-

cused in an organization so young, some of which may not, perhaps what is most disturbing is the flawed vision which precipitated these failures. To sacrifice local *credibility* (first with its own constituents and then with the voting public at large) on the altar of *national* visibility is at best putting the cart before the horse. Put another way, BL/GPA's upper echelons were top-heavy with too many chiefs too addicted to back-room political maneuverings to offer true leadership to an initially enthusiastic "Indian" membership. The organization, especially one in its infancy required more nurturing, sensitive, and responsive leadership than it was offered. It is again ironic that the one notable gay success story this election year is David Scondras, the candidate so vehemently opposed by three-fourths of the BL/GPA officers and Steering Committee, and so strongly supported by over two-thirds of its membership.

The argument supporting the theory of a flawed vision at the upper levels of BL/GPA can be further evidenced. Just as the Vault and city hall politicians prophesied and worked for the election of David Finnegan over moderate progressives Flynn and King, so, too, the gay Establishment misread the temper of the times, caught up as it was in its "politics-as-usual" vendettas and searching for a white heterosexual liberal to represent gay interests.

The gay Old Guard vastly underestimated or purposely ignored the growing numbers of politically aware out-of-the-closet Bostonians — gay citizens for whom GAY PRIDE has become a way of life and not just a once-yearly parade slogan. BL/GPA and MGPC leaders should hardly have been astonished at the sense of anger and betrayal their newer colleagues felt (and feel) at the rejection of the Scondras (and King) candidacy. Young (at least in heart), often politically untried, idealistic, and progressive, and determined to have a voice in the decision-making process both within the gay community and in the world at large, these Young Greeks (it's so much more appropriate than "Young Turks"), have come of age in political year 1983. This new gay power base is broad in numbers and deep in intelligence, talent, and unbridled energy. To have ignored it or scorned it in 1983 was unfortunate; to continue to do so in 1984 would be disastrous for BL/GPA, MGPC and the interests of the larger gay community.

In the new world of gay politics in the coming year, those who would lead us must accept this changed environment of political activists, proud of their gay heritage and determined to help shape their own futures. There must be no more "hidden agendas" concocted over brunch in the South End, Bay Village, the Back Bay, or somewhere else. A true alliance can only be formed through cooperation and cooptation. Together we can work toward setting priorities and realistic goals to better serve the Common Weal.

While maintaining their enthusiasm and idealism, these Young Greeks must be prepared to listen to those whose past activism and expertise in things political has made them today's leaders. Nothing said heretofore undervalues or denigrates the sacrifices and accomplishments of those who have been out of the closet and fought the good fight for gay rights (often alone and against incredible odds) for so long. All that is asked is that the common burden be shared with other minds and voices.

In response to those who feel that in this era of reconciliation this article is unduly critical I would posit the following: 1) very few people have worked harder or spoken more often in support of BL/GPA policies and endorsed candidates than has this author; 2) if the shoe fits, wear it; 3) what is written is offered in a spirit of constructive criticism, confident that together a new coalition of concerned activists can and will create a more democratic, responsive, and progressive organization.

Olive branches are tender twigs which require loving and caring hands extended in both directions. The Gay Establishment will need to be wise enough to allow time for righteous anger from Scondras and King partisans; the newcomers must have the maturity and generosity of spirit to accept peace overtures from the Old Guard, if and when proffered. It will take uncommon courage and good will on all sides to effect reconciliation, but the future of the Boston lesbian and gay community is at stake and it is little enough to ask.

Religion, Moralizing and AIDS

By Kevin Gordon

Whatever ethical wisdom eventually emerges from out of the gay community's immersion in the problematic of AIDS is already in process. The way to make an accurate assessment of a problem is for the community so involved to be sufficiently immersed in the problematic over a sufficient time. Out of that *immersion* will *emerge* the dictates of wisdom on that issue. That wisdom needs to maintain dialogue with other sources of ethical wisdom — empirical evidence, sound reasoning, community standards, church traditions, religious texts — but the collective, lived experience of the gay community is the primary source that cannot be short-circuited.

The wisdom that is now emerging out of the gay community's immersion in the problematic of AIDS may be some longstanding ethical wisdom, or an "interim ethic" for these difficult times. Precisely because we are reflecting about sex, and the true, the good, and the beautiful, against the traumatic reality of AIDS, I want to say a very clear word in support of sex as such. Religionists are prone to talk about those who turn their back on religion as having thrown the baby out with the bath water. I want to note the same temptation in turning one's back on the value of sex, itself, in a time when an unknown source of disease probably is being transmitted by sexual activity, not necessarily *caused* by it. There are sexual fundamentalists, just as there are scriptural fundamentalists. The AIDS health issue is a wonderful occasion for moralizers to hold forth on sexual promiscuity and anonymity. These are serious issues, but they are not simple issues. Frequent sexual partners, and, especially anonymous, frequent sexual partners, are of ethical importance at this time because of the *health* risks involved in our present situation.

Promiscuity, so called, and sexual activity outside of some personal knowledge, needs calm, ongoing discussion, which seldom happens. Language is neither innocent nor accidental. We do not even have a word for what goes intersexually among the 50 million people over 18 in this country, heterosexual as well as homosexual, as they try to make responsible decisions about commitments to one another, except the language of promiscuity, or one-night stands. We do not have language, because we do not, as a society, want the language that would recognize the reality. Whether it be issues of domestic partnership legislation, or the blessing of gay unions, church and society condemn the promiscuity its own prohibitions help create and maintain through non-support of alternatives. Deeper than society's homophobia is its sexophobia — sex/negativity under the rhetoric of God and family, the last battle in the wrong ditch. The churches have never really know what to do with sex, because they have, at a deeper level, never really known what to do with pleasure and passion. The AIDS health crisis is *not* the place to hysterically start to find out, and certainly not by moralizing.

In a programmatic way, I would suggest that "informed consent" decisions about sexual activity in this time of AIDS need to be grounded in an awareness of related autonomy. The noun autonomy suggests my decision is authentic and free because *I* have made it *mine* and my *own*. The adjective related is meant to carry a sense of relationship — my own decisions, authentic and free, are made in the awareness and appreciation that my existence is tied up with that of everyone else — brothers and sisters, known and unknown, near and far. It is like the awareness generated by nuclear issues — we are all in this together. Related to AIDS and a sexual ethic emerging from within the community, it means that as I decide what health risks, if any, I am going to take in sexual activity as a person who is worried, but well, I do so in solidarity with the best interests of the community at large, myself, my partner. As I make my decisions as a person with AIDS, whether about activity or medical treat-

ment, I do so with this same sense of autonomous decisions of informed consent made *in relation* to more than myself. In this way, the individualistic, isolationist, minimal sense of informed consent is broadened and balanced.

I would also suggest than an appreciation of related autonomy is itself enriched by being literally fleshed out by a further appreciation of fraternal friendship. The noun is friendship. The suggested adjective is fraternal. For some time now, women have discovered that sisterhood is powerful. That is not as true for men discovering that brotherhood is powerful. Friendship is hardly new to gay men, even deep friendships within groups over many years. But what I am proposing is that friendship, fraternity, become our central lens for watching for ethical wisdom to emerge from our ongoing life together. I am proposing that friendship, fraternity, be the grounding for our sense of autonomy in relatedness, for informed decisions in solidarity, decisions both sexual and otherwise. "A brother helped by his brother is like unto a strong city."

Precisely because sex has a reproductive dimension, and other than reproductive dimensions, (to give pleasure and receive it; to give and receive comfort, affection, warmth; to escape the confines of the ego; to relax, relieve tension, enjoy oneself), it need not always have the permanence, and exclusivity that reproductive sexuality leading to parenting most often require. There are then, other ways of being in relationship than those modeled on heterosexual, monogamous marriage (and that model as well for those who so choose). A concerted focus on fraternal friendship by the gay male community, especially at this time of AIDS, might provide us a relational context to creatively see what we can come up with, that is not necessarily monogamy on the one hand, nor genital anonymity on the other. "Attitude" is not about friendship. Ironically many have paid great personal prices to be with other men, but then help to create a community climate where we systematically eruse by each other.

The response of gay men to one another in this AIDS health crisis has been literally edifying, that is, building up of the body. From Shanti, AIDS/KS, and other West Coast efforts, across the country, to the Gay Men's Health Crisis in New York, fraternal friendship is coming alive in a new way. As I sat with 18,000 others at the AIDS fund raiser at Madison Square Garden, I knew something new, exciting, and moving, was happening within the New York gay community.

Ethicists in academic life are beginning to discuss whether or not sexual norms are identical across heterosexual and homosexual lines. Of equal interest to me is some every exciting work in progress by Dr. Mary Hunt, a feminist, lesbian theologian who focuses on friendship as a major category, and suggest six qualities that emerge from the lesbian experience: friendships that are mutual, community seeking, honest about sexuality, non-exclusive, flexible and other directed. I do not know if these elements are identical with those of gay men in friendship, nor do I need to know. My proposal is precisely that the gay male community find out for itself by self consciously deepening and reflecting upon its own experience of friendship, and see what ethical wisdom emerges. Speaking as a sex therapist, for a moment, I rather suspect that these qualities from lesbian friendship will not be identical with those from gay male friendships, though they may well converge. I suspect that something qualitatively different happens between man and man, woman and woman, man and woman — not better or worse, but different in texture. But we won't know unless we generate sexology, data, in same-sex and other-sex communities, and in so doing generate a sexosophy, a wisdom about sex, that can mirror the variety and diversity of the authentically human.

Seventh NAMBLA Conference Held in Boston

By Larry Goldsmith

BOSTON — The North American Man/Boy Love Association (NAMBLA) held its seventh conference and general membership meeting here during the weekend of December 3-4. Approximately 40 NAMBLA members from around the country gathered to discuss the 5-year history of the organization, which seeks the repeal of sexual age-of-consent laws.

NAMBLA member Bob Rhodes began the conference with a summary of events and press coverage surrounding the December 3, 1982 arrests of David Groat and Brett Portman in Wareham, Massachusetts. Those arrests, fueled by undocumented and erroneous reports by police, led to sensationalistic national press coverage, as well as controversy within the lesbian and gay community.

NAMBLA reacted promptly to the crisis, calling press conferences to protest characterization of the group as a "sex ring," and to demonstrate the speciousness of alleged police evidence that the organization was involved in the 1979 disappearance of a 6-year-old New York City boy.

"This was our biggest challenge," noted David Thorstad in his remarks to the membership, "the biggest test NAMBLA has

faced.... We blew to pieces the whole FBI/police frameup."

Uninvited police agents and photographers have been traditional at NAMBLA events, but curiously, none were noticeable in or around Boston's Arlington Street Church, where the conference took place. Nevertheless, Thorstad announced that "if any of the police representatives are here today, please report back that NAMBLA plans to put up a very good fight if you try this again."

Thorstad, who called NAMBLA "The most interesting gay group around," criticized the gay liberation movement for narrowing its focus to concentrate on civil rights and "gaining more room for older white upper-middle-class members of the gay community."

"The taboo of sexual liberation is weaker today because of NAMBLA," Thorstad said. "We have broadened the scope of gay liberation."

Thorstad criticized the gay movement for avoiding the question of age-of-consent, and called for greater discussion of the issue.

"The point is that the young person should decide this, and each case should be considered individually, because each individual is different," Thorstad said. "We have tried to link this to the question of empowering and

liberating young people."

Boston activist Charley Shively, speaking before the conference, said he wished to "attack a presupposition...that parents have a hereditary right to their children, that parents have a right to their children that we do not have."

"Slavery," Shively said, "was considered a disgraceful hereditary condition of the past.... The similar right of parents to own their children has not been sufficiently challenged."

Shively also proposed abandoning the use of the term "age of consent," saying that "everyone is born having consent and the state takes it away.... That's why I argue strongly that these are laws of non-consent."

A panel on youth liberation addressed the lack of legal rights and social status for children. Panelist Mark McHarry noted that "children have no status; they legally belong to their parents. A runaway child has the same status as a runaway slave."

Panelist Will Doherty spoke of NAMBLA's position against the draft. "I'm very glad that NAMBLA has taken a position on conscription," Doherty said. "I just wish that the anti-draft movement would take a position on NAMBLA."



NAMBLA Steering Committee member Bob Rhodes accepts an award honoring him for his work on behalf of the organization.

News Comedy

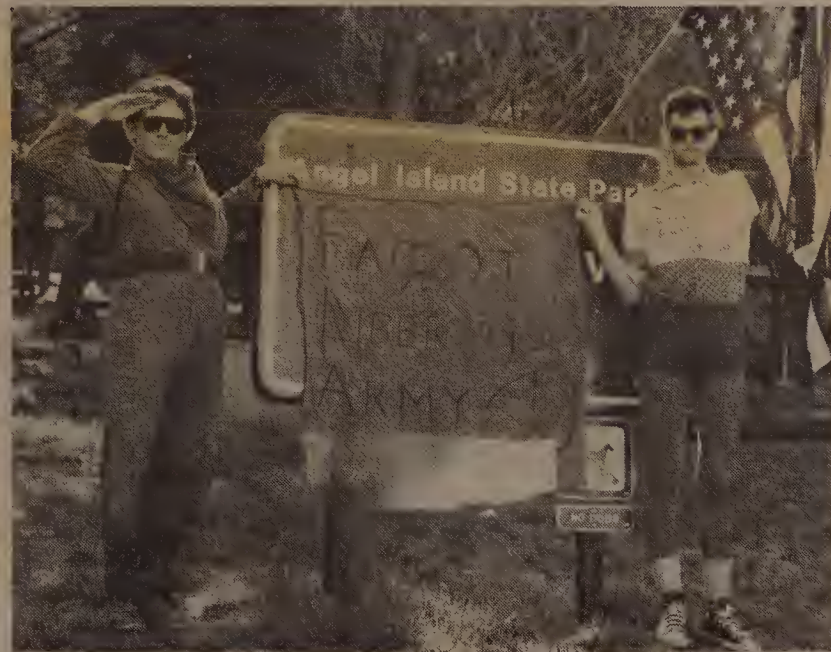
Faggots Liberate Island To Protect Gay Deer

By Robert Gluck

SAN FRANCISCO — About 100 people representing several Bay Area progressive political groups satirized the U.S. invasion of Grenada in San Francisco Bay on Veteran's Day, Nov. 11, by staging a mock invasion of Angel Island. Among the groups participating in the spoof of the Grenada invasion and the accompanying news blackout was Enola Gay, a faggot affinity group. Enola Gay member Jack Davis describes the group as "anti-nuclear (energy, family, weapons, war)."

An advanced media blitz conducted by the invasion force paid off with coverage by local radio, TV and newspapers. The theatrical guerillas issued a press release which read, "The invasion is being planned with the usual 'absence of intelligence,' according to a high ranking official who wished to remain anonymous.... Although the press is encouraged to cover this action, they are advised that the military will retain complete control at all times."

At a press conference on the morning of the invasion, media



The island is claimed by Faggot Army Liberators.

questions were uniformly turned aside with the answer, "That's classified. Publicity would endanger the safety of our troops."

Spokespersons for the invading forces did, however, offer the following reasons for the invasion:

- The protection of American interests on Angel Island;
- The island's strategic location on the sea-route to the Richmond oil refinery;
- Reports of Cuban troupe activity in the area indicating a military buildup or a pos-

sible training base for terrorists;

- The defense of the lives and honor of American deer; residing on Angel Island;
- The informal request for U.S. intervention by other Bay Area communities, such as Tiburon, Sausalito and Oakland.

At 10:30, the troops, whistling "The Bridge Over the River Kwai," marched forward to be reviewed. Members of Enola Gay cheered the troops on, with choreographic accompaniment to old favorite cheers like this one: "Push 'em back, push 'em back, waaaay back!"

Commanding officer Rick Longinotti, jauntily carrying a football, reviewed the troops. While Longinotti put them through their paces, the soldiers sang responses to his call of:

"I don't know but I've been told Communists should not grow old. We should kill them while they're young. That's how freedom can be won."

As Longinotti exhorted his troops to sack the quarterback in

Moscow, protestors along the sidelines shouted "U.S. Out of Angel Island" and "Stop U.S. Intervention."

Dana Block, a woman in four star general drag, orated: "I assume you are all *men* out there: win this one for the Gipper! Are you ready to die for freedom? Are you ready to go any place to die, no matter how small or insignificant? Are you ready to die on Grenada? Lebanon? Angel Island?"

Longinotti launched the offensive attack of the frenzied troops by passing the football to 80-year-old Walt Stack. Stack led the charge down to the flotilla of rafts on the beach. The invasion force paddled out to a fishing boat, waiting in the Bay to transport them to the beachhead of Angel Island. But, in a shocking and unprecedented act of insubordination, the troops paddled back to the staging area.

The brave men of Enola Gay, bearing their Faggot Liberation Army Flag, swarmed into the rafts and sailed to Angel Island to complete the day's mission.

Air Force

Continued from page 1

underway by at least two congresspeople to request a GAO investigation into the costs of such military purges. Mike Housh, a staff member for Rep. Barbara Boxer's office (D-CA) confirmed that he is working with Bill Kraus from Rep. Sala Burton's office (D-CA) to call such an investigation.

"A letter to GAO is being put together by Bill Kraus," Housh said. "We'll circulate it among some congresspeople on the Hill to get others to sign on and then send it to GAO. We're certain that any investigation will demonstrate that millions of dollars in funds that could be better used are being wasted."

Carrying the same signs as did gay activists in July of 1965 during a picket at the Pentagon, the protestors confronted hundreds of Air Force personnel who drove

through the gate on a typically busy Saturday afternoon. Security was extremely tight throughout the demonstration. All press people and photographers were asked for their names and addresses, dates of birth, and press affiliations by D.C. police officers.

A man who systematically photographed the crowd from a number of angles refused to identify himself when asked by photographer Joan E. Biren. He denied that he worked for the military. When Biren moved to take his picture the man said, "Go ahead, you'll never be able to identify me from it."

Pressed by reporters to identify the man, Air Force spokesperson Bahler admitted that he was employed by the Air Force audio visual squadron but denied that he was acting officially. "He's just taking the photographs for his

own portfolio," she said. However, some Air Force members whose photos were taken learned later that the pictures had been passed along to other authorities for possible use against them.

Some Air Force personnel who watched the picket from the sidelines were ordered to identify themselves to security police both when they left and re-entered the base. Individuals not already under investigation who came out to watch were not similarly asked for ID. The noncommissioned officer copying down the names asserted to GCN that the procedure was merely routine perimeter security. However, Air Force spokesperson Bahler confirmed to GCN later that the names had "probably" been forwarded to the airmen's commanding officer.

Captain Bahler noted that the

people observing the demonstration faced disciplinary action under Air Force regulation 35-10 for their mere presence observing a protest against Air Force policy. When asked whether watching a picket while off-base, off-duty, and out-of-uniform violated the Air Force regulation, Captain Bahler said that such conduct does not reflect proper order and discipline.

Although no formal charges have yet been filed against any of the individuals under investigation, many have been directly affected: some have lost their security clearances, others have lost their jobs or been reassigned to menial labor, and some have been subjected to verbal and psychological harassment.

A raid by OSI agents on November 2, 1983 against one of the airmen under investigation has

spawned a lawsuit in federal district court challenging the legality of the search and seeking a return of all seized items. The lawsuit, entitled *John Doe v. the United States Air Force*, also seeks a declaration from the Air Force that the property was illegally taken and certification that all originals have been returned and all copies destroyed.

ACLU cooperating attorney Eugene Fidell, a ten-year veteran in cases before the Court of Military Appeals, noted that among the items taken was a copy of the airman's tape recording of *Swan Lake* and copies of all names and addresses in his possession. Fidell stressed that "the search-and-seizure issues raised by this case affect all uniformed service members and transcend the particular context of a crackdown against personnel suspected of being gay."

Lost and Found



By Nancy Wechsler

I lived in Ann Arbor, Michigan for six years, but in many ways it seems much longer. It was during my years there (1968-1974) that I wrestled with growing up and with events that transformed my life. I came into my own as a political activist, as a gay liberationist. I made friends, found my first lovers, found a community of people where I felt comfortable. I spent two years there as an elected representative from a radical third party to the City Council.

But it was also during those years in Ann Arbor that I lost both my parents. My father died in 1968, shortly after I had transferred to the University of Michigan, and my mother died just a few years later, in 1973. I am now 34. My father died suddenly from a heart attack, when I was not quite 19. I had not yet slept with a man or a woman. I had not yet gotten over the loss of leaving home. I had not yet in any sense found myself.

Orphaned before most of my friends had lost either parent, I had few people to talk to. On the Ann Arbor, Michigan City Council while my mother was dying slowly of cancer, I was too much in the public spotlight to take in all the feelings — and collapse.

I moved to Boston (in 1974) to escape that spotlight, to find a place I could go through what I needed to go through, find out who I was after all that had happened to me. But in making the move, I left a community where everyone knew I had lost my parents, to a place where I had only a few good friends.

So in moving to Boston, shortly after my mother's death, I was confronted constantly by people I was just getting to know, asking questions which assumed I had parents who were alive. Questions such as: "So, where do your parents live?"; "Are you out to your parents?"; or "Are you going home for the holidays?" Those questions were painful to me, not only because they stirred up the loss all over again, but because I was never certain the asker would want to hear the answers, would wait to hear the answers. I spent energy protecting other people's feelings, as well as my own. Often people did not want to hear anything about my parents' deaths, and the conversation would soon shift to something less painful, less scary.

People don't want to hear about death, or grieving. Rarely in all these years has anyone asked me if I miss my folks, or asked me what they were like. I have treasured the friendships in which people do ask, and are not afraid to listen. There are times when I want to be able to talk about my parents — to have people know who they were — even if they can't meet them. They were important people in my life and I want to keep them in the present, share with friends anecdotes like others often share about their parents.

I have treasured friendships with those who have been through similar losses and therefore know the pain and intensity of it, without a lot of words. Though sometimes their pain can stir up my own, it is with them that I know I can be myself. It is those people who, through the experience of losing someone close, have aged, grown and seen life in a different light.

I have gone through some incredibly hard times dealing with all this. It is at times hard to separate out what scars I have from the trauma of losing them both at an early age, and what scars are from some of the more difficult dynamics of our family. Both my parents died shortly after I had made peace with them — after years of struggling, especially with my mother.

The sense of loss of family goes back beyond losing my parents. My grandfathers both died before I was born and both grandmothers and an aunt died when I was a young child. I've always assumed some distant relatives were lost in the holocaust in Europe, but I probably will never know. A little over a year ago my mother's older sister died, leaving my brother and me as our only blood relatives. (I have another aunt and uncle, but I am not in touch with them, nor they with me.) There is some deep cosmic sense in which our family, small to begin with, is now non-existent.

The hard times are not over, but something has shifted for me in this last year. Having somewhat come out the other end, I started thinking about writing this piece. Always looking for poems and essays that deal with similar loss, and receiving encouragement from others who had been through this experience, I began to re-read my old journals and realized I had already done most of the writing. The journal entries that make up the bulk of this piece cover a period of six years — from

the beginning of 1977 to today.

They were years of building friendships and community; of having lovers, dealing with intimacy, breakups and loss; of moving from apartment to apartment until just over a year ago I bought my own little house, moved in and settled down. They were years of having a back disability that dragged me down and prevented me from working full-time and made me fear for my ability to survive and support myself. They were years in which I worried that my back would never get better, that I would never be able to work full-time, never be able to feel financially secure.

They were years of active political involvement — working on Susan Saxe's trial and with the Boston Grand Jury Project, planning a lesbian mother's day demonstration, and working on abortion issues. Years of meetings of my women's group, of New American Movement and then Solidarity-A Socialist Feminist Network — the mixed left groups I've belonged to in Boston. Years of feeling part of a radical and feminist community. Through the more demoralizing times Boston's wonderful political music and culture gave me strength and kept me going. And through all those years there has been *GCN* — a constant source of strength, love and meaning in my life.

The place orphans start from in the world is a different place than others. It is hard to generalize because so little has been spoken about it, but through talks with others some things stand out. Times of big changes — moves, break-ups, involvements, beginnings and ends — stir up the loss and the longing. The holidays are times when one merely waits and survives — hoping for the best, expecting the worst. Birthdays are another reminder that you've lost your parents, and you are getting older without them. The anniversaries of their deaths are yet more days when it all comes back. For me the fall is a difficult time — my father having died in October, my own birthday coming in November, and my mother's death in December — only to be followed by the holidays and New Year's.

The place orphans start from in the world is a difficult place. The up-rootedness, the need for roots; the uncenteredness, and longing for a center; the amorphous sense of insecurity and anxiety; the cosmic sense of aloneness — as well as the strength you get from knowing you survived.



January 30, 1977

Lots of dreams lately about mom and dad and my brother Jerry. In my dream last night dad didn't look well. He was overworked. I was trying to get him to take a vacation. The dream was anxious and frustrating and I woke up depressed about life. It is amazing how one day you can feel up and energized and the next day bummed out, numbed.

April 27

Today is mom's birthday. She would have been 58, I think. Still very young. If she were alive I would probably either be with her or talk to her on the phone. Mom — I send you my love and friendship, a hug and a kiss. You were an amazing woman and I can't believe sometimes the loss I feel. The overwhelming sense of your absence from my life. I need you to have lived longer.

May 21

Dear Mom, I'm moving again. Started packing yesterday. Sometimes I wish these things were easier on me. Moving makes me so tense. Sometimes I wish someone were here to share this with, and other times I'm glad to be alone — afraid to share this vulnerable side of myself with anyone.

More and more people I know now don't know you, and that is hard on me at times. It has been a long time since I have seen either you or dad. It's been hard all these years not to have you around. I think it adds to the level of anxiety I feel in the world. How do I get through all that? Do I get to spend my own life recovering from losing you?

I can't predict where my life is going. I feel better than I did six months ago, but sometimes I am overwhelmed by having no family. Jerry and I just haven't managed to help each other a whole lot.

I schlepp your papers around from apartment to apartment — all those letters you wrote each other during the war — I guard all these bits of my past — of your life — afraid to lose any more. They are burdens as

Death comes a



notes from

*from *They are Falling all Around Me* by Berre

well as things dear to me.

Just had a good cry, mom. And now I feel better.

May 22, Sunday, 10:30pm

How did I end up in the world without a family? Losing my parents doesn't seem like it's something I can get over being freaked out about. There's no complete adjustment to it — just surviving it. Not having other people in the same position to talk to — to cry with — is hard.

I think I should realize that moving has stirred this all up for me, and it will pass. Mom, I need you now. God knows what you would think about my life, but I need you. I can't call you, you're so fucking far away — impossible to reach. I don't want to grow older without you. I can't stand it sometimes. I get so angry. I don't want to not have parents. I wish to hell you were around.

Dad, your birthday is this week. I can't remember if it's the 24th or 25th of May. You have a 27 year old daughter. Some people used to say I was a lot like you but I don't know anymore and there are not people in my day-to-day life who knew you. It hurts me too much to see them — to see your old friends. Why are they alive and well, and you dead?

You were only 50 when you died. It's crazy, really crazy that you died so young. You worked your ass off — six days and week, 10 hours a day. You worked your ass off and died and left Jer and I and mom your life insurance. More money than I had when you were alive. Dad, your daughter is a lesbian. What do you think of that?

This week is your birthday, and I will think about you. Remember your hugs, warm smile, smelly body. I treasured our times together — in the car — you teaching me how to drive when I turned 16. Our long talks during those drives about everything — especially about mom. You tried so hard to help us to understand each other, to explain to me why and how you loved her. For two years we went out driving every Sunday — your one free day — long after I already knew how to drive. You listened to me on those drives, and you instilled in me confidence about my ability to move in the world.

I was devastated when you died. My life changed completely at that moment. I was completely stunned. Never to see you again, or talk to you. I had just talked to you on the phone that very morning when you called from work. But never again. There was no one around at that time to give me the comfort I needed. You were the person I was used to turning to in a crisis.

September 10, 11:20pm in New York City

At Aunt Pearl's. She is still up, about to go to sleep.

Notes

Compiled by Michael Bronski
and Jeremy-Grainger.

Lesbo-Lit

Giovanni's Room, Philadelphia's Gay Book Store, has just celebrated it's 10th anniversary by publishing the first comprehensive **Lesbian Literature Catalog**.

The 36-page annotated and illustrated catalog is the culmination of two years research by 13 women. It lists over 900 titles currently in print in the United States and a variety of British, Australian, French and German titles. The catalog includes fiction, poetry, drama, biography, interviews, herstory, politics, sexuality and periodicals.

The Catalog is available for \$2.00 from Giovanni's Room, Mail Order Dept. PR, 345 South 12 Street, Philadelphia, PA 19107.

Biblio-Nitrites

Amid raging controversy on the cause of AIDS, the role of poppers has taken a back seat. A new pamphlet **Poppers and AIDS** has been issued, with an annotated bibliography, to survey the medical literature that has been produced on the topic. Although the tone of the work is definitely anti-popper, it gives a good run-down on the current literature and some discussion on the role that the popper industry plays in keeping that information from the average gay reading public. It's an important help for anyone interested in health concerns, AIDS or the general literature on gay life.

Copies may be obtained for \$1.50 (post-paid) from The Committee to Monitor the Effects of Poppers, c/o Hank Wilson, 55 Mason St., San Francisco, CA 94102.

Rainy Season

The Alley Theater in Cambridge, will be presenting **But Mostly Because It's Raining** beginning on December 15 and running through the end of the month.

The story of Tom, a gay hustler, who is picked up by Michael is a contemporary love story about the conflicting values in our world today.

Performances will be at 8:00pm and you can call 492-9567 for a more complete schedule and more information.

NY Pride Button

The Christopher St. Liberation Day Committee (CSLDC) has announced its **Button Design Contest** for the 1984 gay and lesbian pride march and celebration.

The button design must be in one or two colors, not including white; it must fit a round button 2¼ inches in diameter; it must include the words "gay" and "lesbian" and the phrase "Christopher St. Liberation Day June 24, 1984 New York City"; and it must incorporate the theme of the 1984 march and rally, "Unity and More in '84 Remembering Stonewall."

The winning designer will receive a prize of \$100 plus dinner for two at one of New York City's gay restaurants. The winning design becomes the property of CSLDC. All submissions must include the designer's name, address and telephone number. Only designs accompanied by a self-addressed stamped envelope will be returned. Send entries to: CSLDC '84 Button Design Contest, 147 W. 42nd St., Room 603, New York, NY 10036.

Calendar
Pull
Out

Homomovies

The Coolidge Corner will be screening **Wasn't That a Time**, a documentary of the Weavers farewell reunion concert. The film features singing by the Weavers as well as interviews with Holly Near and Weaver Ronnie Gilbert talking about women and music. On a double bill with **Say Amen, Somebody** a documentary on women gospel singers, *Wasn't That a Time* will be playing December 10 to 13. On December 16 and 17 they will be showing the original **Little Women** with Katherine Hepburn as the boyish, plucky Jo. (Hepburn's brilliance in the role is quickly seen when contrasted with June Allyson's portrayal in the 1949 MGM version.)

Barbra Streisand's long-in-the-making **Yentl** is a sort of *Victor/Victoria* set in the Jewish subculture of late 19th century Poland. The film has Barbra posing as a boy to study Talmud and then getting married to Amy Irving (last seen having an affair with Willy Nelson in *Honeysuckle Rose*) who is really in love with Mandy Patinkin (last seen not playing Julius Rosenberg in *Daniel*). *Yentl* has received good reviews from the national press and may end up becoming a lesbian cult film.

Also opening soon is Mike Nichol's **Silkwood**, based upon the alleged murder of Karen Silkwood by agents of the nuclear power industry. *Silkwood* features Meryl Streep and Cher, who is reportedly going to play a lesbian. Both *Yentl* and *Silkwood* will be opening at Sack Theaters.

BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE					
ACCOMMODATIONS OASIS GUEST HOUSE 22 Edgerly Rd. Boston, MA 02115 (617) 267-2262 WATERSHIP INN P.O.Box 918 7 Winthrop St. Provincetown, MA 02657 (617) 487-0094 ACUPUNCTURE SEAN VARNUM Suite 401 678 Mass Ave. Cambridge, MA 02139 (617) 576-2144 (617) 321-8818 LIMOUSINE SERVICES WAITES ROLLS ROYCE LIMOUSINE SERVICE Christopher Waites (617) 567-0420 (305) 564-1292 CHIROPRACTORS DR. EDWARD COHEN Brookline Family Chiropractic Office 1330 Beacon St. Brookline, MA 02146 (617) 734-7744 DR. JONATHAN D. STEIN 375 Harvard St. Brookline, MA 02146 (617) 232-7200 CINEMA ART CINEMA 204 Tremont St. Boston, MA 02111 (617) 482-4661 NORTH STATION CINEMA 2 175 Portland St. Boston, MA 02114 (617) 227-0513	DENTISTRY DR. RICHARD BANKHEAD DR. PAUL GROIPEN 1259 Hyde Park Ave. Hyde Park, MA 02136 (617) 364-5500 JOHN C. BARNA, D.M.D. 739 Boylston St. Boston, MA 02116 (617) 353-1500 GYMS SOUTH END GYM 46 Waltham St. South End, Boston MA (617) 451-3514 NEW ENGLAND WOMEN'S GYM 1261 Cambridge St. Inman Sq. Cambridge, MA 497-9776 HOME REPAIRS GEORGE W. CASPER 47 Waldeck St. Dorchester, MA 02124 (617) 288-3228 INFORMATION/MEDIA XANADU GRAPHICS 143 Albany St. Cambridge, MA 02139 661-6975 INSURANCE DAVID L. COLLINS, CLU Boston Cape Cod 1-800-352-3185 MEDICAL/COUNSELING SOUTHERN JAMAICA PLAIN HEALTH CENTER 687 Centre St. Jamaica Plain, MA 02130 (617) 522-5900	CLINICAL PSYCHOLOGY ASSOCIATES Dr. Herbert Lovett Dr. Beth Leimkuhler 36 Newbury St. Boston, MA 02116 (617) 292-4532 FENWAY COMMUNITY HEALTH CENTER 16 Haviland St. Boston, MA 02115 (617) 267-7573 JACK CEMPELLIN, M.S. ASSOCIATED COUNSELORS Salem & Copley Square (617) 745-7029 GENDER IDENTITY SERVICE OF NEW ENGLAND 136 Causeway St. Hudson, MA 01749 (617) 568-0680 FRANCIS GIAMBRONE, MA, COUNSELING 110 Orchard St. Somerville, MA 02144 (617) 628-6988 NORTH SHORE CMHC COUNSELING 47 Congress St. Salem, MA 01970 (617) 744-5322 PLACE/HOTLINE AND COUNSELING 32 Rutland St. Boston, MA (617) 267-9150 ALLAN SINGER, LICSW PSYCHOTHERAPIST Copley Square Boston, MA 02116 (617) 266-2240 ARADIA COUNSELING FOR WOMEN 520 Commonwealth Ave. Kenmore Square Boston, MA 02115 (617) 247-4861	TAPESTRY, Inc. 20 Sacramento St. Cambridge, MA 02138 (617) 661-0248 COUNSELING ASSOCIATES 23 East Main St. Westboro, MA 01581 (617) 366-8576 MASS. BAY COUNSELING ASSOC. 35 Huntington Ave. #331 Boston, MA 02116 (617) 353-0225 GAY AND LESBIAN COUNSELING SERVICE 80 Boylston St. #855 Boston, MA 02111 LAMBDA COUNSELING ASSOCIATES 324 Marlborough St. Boston, MA 02116 (617) 353-1729 PODIATRY A HOUSECALL Jeanne M. Arnold, DPM William A. Sandberg, DPM (617) 396-7527 REAL ESTATE MARK THOMAS CO, LTD Mark Zimmerman Charles St. Boston, MA 02114 (617) 227-2209 RACHAEL REALTY CO. INC. 318 Harvard St. #31 The Arcade Building Brookline, MA 02146 277-0230 LANDSCAPE DESIGN BEST LANDSCAPE DESIGN CO. 53 Hawthorne St. Somerville, MA 02144 (617) 776-6377	REMODELING T.H.E. CONTRACTORS, INC. 36 Pine St. Chelsea, MA 02150 (617) 889-4347 LITTLE BEAR AND COMPANY 702 Broadway Somerville, MA 02144 (617) 666-2778 TRAVEL FOREX TRAVEL 76 Arlington St. Boston Park Plaza 482-2900 WOMEN NEW WORDS BOOKSTORE 186 Hampshire St. Cambridge, MA 02139 (617) 876-5310 WOMENCRAFTS, INC. P.O. Box 190 373 Commercial St. Provincetown, MA 02657 WOMEN'S BARS THE MARQUEE 512 Mass Ave Cambridge, MA 02139 492-9545 SOMEWHERE/ELSE 295 Franklin St. Boston, MA 423-7730 BOOKSTORES GLAD DAY BOOKSTORE 43 Winter St. Boston, MA 02108 (617) 542-0144 This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your busi- ness or service listed (for only \$100.00 per year) call 426-4469	

Lost and Found



By Nancy Wechsler

I lived in Ann Arbor, Michigan for six years, but in many ways it seems much longer. It was during my years there (1968-1974) that I wrestled with growing up and with events that transformed my life. I came into my own as a political activist, as a gay liberationist. I made friends, found my first lovers, found a community of people where I felt comfortable. I spent two years there as an elected representative from a radical third party to the City Council.

But it was also during those years in Ann Arbor that I lost both my parents. My father died in 1968, shortly after I had transferred to the University of Michigan, and my mother died just a few years later, in 1973. I am now 34. My father died suddenly from a heart attack, when I was not quite 19. I had not yet slept with a man or a woman. I had not yet gotten over the loss of leaving home. I had not yet in any sense found myself.

Orphaned before most of my friends had lost either parent, I had few people to talk to. On the Ann Arbor, Michigan City Council while my mother was dying slowly of cancer, I was too much in the public spotlight to take in all the feelings — and collapse.

I moved to Boston (in 1974) to escape that spotlight, to find a place I could go through what I needed to go through, find out who I was after all that had happened to me. But in making the move, I left a community where everyone knew I had lost my parents, to a place where I had only a few good friends.

So in moving to Boston, shortly after my mother's death, I was confronted constantly by people I was just getting to know, asking questions which assumed I had parents who were alive. Questions such as: "So, where do your parents live?"; "Are you out to your parents?"; or "Are you going home for the holidays?" Those questions were painful to me, not only because they stirred up the loss all over again, but because I was never certain the asker would want to hear the answers, would wait to hear the answers. I spent energy protecting other people's feelings, as well as my own. Often people did not want to hear anything about my parents' deaths, and the conversation would soon shift to something less painful, less scary.

People don't want to hear about death, or grieving. Rarely in all these years has anyone asked me if I miss my folks, or asked me what they were like, I have treasured the friendships in which people do ask, and are not afraid to listen. There are times when I want to be able to talk about my parents — to have people know who they were — even if they can't meet them. They were important people in my life and I want to keep them in the present, share with friends anecdotes like others often share about their parents.

I have treasured friendships with those who have been through similar losses and therefore know the pain and intensity of it, without a lot of words. Though sometimes their pain can stir up my own, it is with them that I know I can be myself. It is those people who, through the experience of losing someone close, have aged, grown and seen life in a different light.

I have gone through some incredibly hard times dealing with all this. It is at times hard to separate out what scars I have from the trauma of losing them both at an early age, and what scars are from some of the more difficult dynamics of our family. Both my parents died shortly after I had made peace with them — after years of struggling, especially with my mother.

The sense of loss of family goes back beyond losing my parents. My grandfathers both died before I was born and both grandmothers and an aunt died when I was a young child. I've always assumed some distant relatives were lost in the holocaust in Europe, but I probably will never know. A little over a year ago my mother's older sister died, leaving my brother and me as our only blood relatives. (I have another aunt and uncle, but I am not in touch with them, nor they with me.) There is some deep cosmic sense in which our family, small to begin with, is now non-existent.

The hard times are not over, but something has shifted for me in this last year. Having somewhat come out the other end, I started thinking about writing this piece. Always looking for poems and essays that deal with similar loss, and receiving encouragement from others who had been through this experience, I began to re-read my old journals and realized I had already done most of the writing. The journal entries that make up the bulk of this piece cover a period of six years — from

Death comes and rest so heavy



notes from my journal

*from *They are Falling all Around Me* by Bernice Johnson Reagon of Sweet Honey in the Rock.

well as things dear to me.

Just had a good cry, mom. And now I feel better.

May 22, Sunday, 10:30pm

How did I end up in the world without a family? Losing my parents doesn't seem like it's something I can get over being freaked out about. There's no complete adjustment to it — just surviving it. Not having other people in the same position to talk to — to cry with — is hard.

I think I should realize that moving has stirred this all up for me, and it will pass. Mom, I need you now. God knows what you would think about my life, but I need you. I can't call you, you're so fucking far away — impossible to reach. I don't want to grow older without you. I can't stand it sometimes. I get so angry. I don't want to not have parents. I wish to hell you were around.

Dad, your birthday is this week. I can't remember if it's the 24th or 25th of May. You have a 27 year old daughter. Some people used to say I was a lot like you, but I don't know anymore and there are not people in my day-to-day life who knew you. It hurts me too much to see them — to see your old friends. Why are they alive and well, and you dead?

You were only 50 when you died. It's crazy, really crazy that you died so young. You worked your ass off — six days and week, 10 hours a day. You worked your ass off and died and left Jer and I and mom your life insurance. More money than I had when you were alive. Dad, your daughter is a lesbian. What do you think of that?

This week is your birthday, and I will think about you. Remember your hugs, warm smile, smelly body. I treasured our times together — in the car — you teaching me how to drive when I turned 16. Our long talks during those drives about everything — especially about mom. You tried so hard to help us to understand each other, to explain to me why and how you loved her. For two years we went out driving every Sunday — your one free day — long after I already knew how to drive. You listened to me on those drives, and you instilled in me confidence about my ability to move in the world.

I was devastated when you died. My life changed completely at that moment. I was completely stunned. Never to see you again, or talk to you. I had just talked to you on the phone that very morning when you called from work. But never again. There was no one around at that time to give me the comfort I needed. You were the person I was used to turning to in a crisis.

September 10, 11:20pm in New York City

At Aunt Pearl's. She is still up, about to go to sleep.

Jerry is already in bed. I came down here last night after dropping Leslie off at her mother's. Being in New York, where I spent so much of my childhood visiting relatives — makes me tense. Tried getting Jer to talk about mom and dad. He wasn't much into the conversation. Felt like I was pulling teeth.

Take some time now — let it all in — here in New York City. Mother, I miss you. I am angry at what your death and dad's have done to me, angry at the person I've become because of it. Angry at my almost uncontrollable endless needs and my inability and fears of letting in love. Why should I when the person will leave me like you did?

I still want to be someone's kid. But I resent so someone trying to mother me.



October 15, Saturday

(The anniversary of my father's death.)

I have no ritual with which to commemorate your life, and your death. These rainy October days stay the same year after year. I want to offer up a toast to you — I want to take a long walk with you and just talk. Like the walks we used to take at Jones Beach. You, tall and heavy — a ripped white shirt with ink-stained pockets, hanging out of a pair of work pants... and always a big warm deep smile. You had a quote for any occasion, any point you were trying to make — always Yeats, or Blake or Shakespeare or Forster could say it for you.

I want you in my life now — your wisdom and ideas and humor and perceptions. Your probing and questioning always for the meaning of life. You died nine years ago. You worked so hard and gave it all to us.

Your work killed you. But you also got pleasure out of it didn't you? Everyone thought you should have been a professor, but you seemed to be proud of the fact that you were a machinery and tools salesman and that the last few years of your life you were partners in a small machinery and tools business. Proud of yourself for where you had gotten to — growing up in a poor New York Jewish family, the only one to go to college — married a woman also from a poor New York Jewish family, also the only one to go to college. A street kid, always in trouble at school, you were also a brilliant intellectual. You met your equal in mom — a good match. Political in the '30s and '40s, some kind of revolutionary til you died — at least in your heart.

Flashes of my present life keep interrupting my thoughts of you. Nine years worth of things have happened. I'm not your little girl anymore, but perhaps your death has kept me that little girl too much — as much as it has pushed me to grow up, to become an adult before I was ready. When I was 18 you were alive. There is a part of me that always wants to be 18, that is afraid of leaving it all behind.

Mom died a horrible death. It would have been very hard for you to watch. It was a long and terrible nightmare.

Dad, I'll end here. There are so many conversations I would like to have with you. I loved you more than anyone else at the time you died. You pulled through for me a lot in high school. You were my role model — your heart and your head more important than how you looked and dressed. We were in a conspiracy of sloppy-casual-looks in a family whose other half were stylish and impeccable dressers. Thank god we had each other. And more than that, you tried to reach out to me, to take the time to listen to me. You drew me out of myself when I had retreated from the world. I'm still hard to reach at times — and I still don't always know what I'm doing. I'm still a radical, still a rebel. You saw the beginnings of that but we never really had the time, the years to talk.

December 25

Alone, Christmas night. Feeling alone. No family of anyone. I hate the holidays. Everyone goes home to their families, even my lover. Well, I'll be joining her tomorrow, but it is hard to go to someone else's family for the holidays. And my back has been bothering me a lot. Wish it would stop hurting.

Pain, fear of pain, eats at me.
reminds me of death.
wears me down
makes me angry
I want to scream
instead I mope.

Saturday afternoon, 1978

I am 28
My hair is just a little
more grey
than it was when I turned 19.

I've lost my father
and mother
My brother and I have somehow
lost each other
and I'm never sure if I should
keep up my search.

I have become a person
I did not plan on
wouldn't have guessed at
don't like some things about.

Six years ago I was a city council person.
Six years ago I began watching
as my mother died of cancer
for two solid years — and even before
it was pushing her down.
Fighter she was
but she took with her some of my own fight,
took with her some of my own life's energy.
Watching her die
Watching my family disappear
Wishing for weeks it were over
Wishing it had never started
not believing any of it.

How can I reclaim my life's energy?
How can I take back what should be mine?
What they gave me.
She has no need for it now.
Take back the solid confidence
of my father,
his smile, his calm.

I wonder how changed
they would find me?
I always wonder that
for sure a trap.

I watched, for years, a noble woman
die a horrible death.

It tore me apart.
I lost my brother in it all —
off in another direction.
I miss him
all the more because he is still alive.
Which of us will outlive the other?
Who will have children?
Settle down?
How long will we live?
What would I do if I survived him?
My only blood relative.
It is hard to think of losing
even that tenuous tie.

July 17

I just moved, this time to live alone. I like my new apartment and I'm glad to be living alone again. I need to get a job. Should start looking for part time clerical work and continue volunteering at GCN. Don't think I could work full-time given how my back is.

December 15

(Anniversary of my mother's death)

Have been feeling shitty all day. Feel like I'm getting the flu, but maybe it's just the week's tension building up, collapsing within me. Too many meetings, too much work, not enough alone time, tension with my girlfriend, tension around making decisions about the holidays — and mom's death all hang over me.

It's a hard year to sit and write to you mom. Not because I'm having a bad year so much as I'm in touch with how angry I've been at you. After all these years I'm getting in touch with how I felt — was made to feel — as a kid. You didn't see me — refused to see me for so many years. I felt crazy, lost, alone, unloved for me. I was a tomboy, would have been a dyke had I know there was such a thing — but you wanted a feminine little girl. You were a good person and you grew to be my friend at last. You were someone I could talk to those last few years. Certainly some of my strength and will-power is from you, as is my forever analyzing and questioning my own actions and feelings. And while in the end you came to respect and appreciate my independence — especially after dad died and left you alone — you gave me such a hard time about it when I was young. I will never forget your telling me that if I became too independent I would never get a man. The price always seemed too high to pay.

And while I grew to love and understand you, I'm still angry at you for some things — especially how much you yelled at us when we were young, when you were young. You scared me sometimes. You know I still have a lot of trouble to this day with people's anger. I often just leave.

But mom, it is hard to get too angry at you. I miss you. The holidays still feel lonely and crazy without you and dad. Haven't pulled my own family together.

February 20, Wednesday

(an old lover's father dies, and I write this poem in my journal)

friend of five years — lover
your father dies and I want to be with you.
friend of five years — my old lover
your loss stirs it all up for me —
my loss of you
my loss of my father

I had always thought
I would be with you
at the funeral
offering my comfort.

friend of five years — lover
I miss you,
still love you.
I offer you my love, comfort, sympathy.
I know all too well how you might feel
right now
at home
the unrealness of it all
the people
the world stops
nothing is happening but death.

Continued on page 14



Quick Gay Guide

BOSTON-AREA LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371 BAGALS (Boston Area Lesbian and Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group c/o GCN, Box 1, 167 Tremont St., Boston 02111	
Black Men's Assoc., PO Box 827, Boston 02123	
BAGLY (Boston Alliance of Gay and Lesbian Youth, GCN Box 10GY, 167 Tremont, Boston 02111	497-8282
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 43 Winter St. Boston, 02108	542-0144
Boston Gay Men's Chorus Boston Institute for Gay Studies Box 2750, Boston 02208	522-6983
Boston Lesbian & Gay History Project c/o Interrante, 24 Greenwich Pk #1, Boston 02118	482-0897
Children Mountain Club Box 104, 104 Charles St., Boston 02114	275-1336
El Comitte Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139	354-1755
Fathers In Transition (Gay/BI), c/o GCN, Box 6, 167 Tremont St., Boston 02111	(Ex.Ctr.)266-0621
Gay Fathers of Greater Boston, Box 1287, Kendall Sq., Cambridge MA 02142	
Gay and Lesbian Physicians of New England	(617) 482-6874 or 247-5485
Gay Professional Men's Group	944-4818
Gay and Lesbian Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Assoc. Engineers and Scientists (LGAES/Boston) P.O. Box 1417, Boston 02117	288-3228
Lesbian and Gay Folkdancing c/o GCN Box 5, 167 Tremont St., Boston, MA 02111	423-0942
Lesbian & Gay History Project	424-1993
Lesbian and Gay Hotline (6-12pm) Mon-Fri	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Boston Parents and Friends of Lesbians and Gays P.O. Box 125-S 101, Arlington, MA, 02174	442-2632
Project Place, 32 Rutland St. 02118	267-9150
Transsexual Hotline Triangle Theater, Box 127,104 Charles St., Boston 02114	568-0680
Watchline (Fri-Mon 7-10pm)	262-5250

POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65, Boston, 02117	247-3910
B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave. Cambridge Lesbian and Gay Alliance PO Box 1273, Cambridge 02238	
Civil Liberties Union of Mass. 47 Winter St., 02108	482-3170
GLAD (Gay & Lesbian Advocates and Defenders) 100 Boylston Suite 900 Boston, 02116	426-1350
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus Box 179, 118 Mass. Ave. Boston 02115	262-1565
National Lawyers Guild, 14 Beacon St., Boston 02108	227-7335

STUDENT

Boston Intercollegiate Gay and Lesbian Alliance c/o GAMIT, Rm 50-306, Cambridge 02139	
Northeastern U. Lambda, 260 Eil Ctr., 360 Huntington Ave., Boston 02115	437-2738
GAMIT (Gays at MIT), MIT 50-306 Walker, Cambridge 02139	253-5440
Harvard-Radcliffe Gay and Lesbian Student Assoc., Harvard 197 Memorial Hall, Cambridge 02138	495-5476
Harvard Lesbian and Gay Medical/Dental Students Group Box 250c, 107 Ave. Louis Pasteur, Boston 02115	
Babson College, Gay and Lesbian Alliance Box A, Babson Park,Wellsley, 02157	
Tufts U., Gay and Lesbian Community, c/o Student Activities Off., Medford 02155	628-2828
Boston College G and L Support Group, Haley House, Chestnut Hill 02167	
Northeastern School of Law, Lesbian and Gay Caucus 400 Huntington Ave, Boston 02115	
U/Mass/Boston, Lesbian and Gay Ctr., Rm 1-4-178, Dorchester 02125	929-8276
Brands U., Triskelion, Box 2275 Waltham 02254	647-4491 or 647-4899
Boston U., Gays and Lesblans,c/o Program Resources Off., Sherman Union, Boston 02215	
Yale Gay and Lesbian Alumni/Boston, c/o GCN Box 7, 167 Tremont, Boston 02111	
Wellesley Lesbians & Friends, Feminist Coop Oakwoods, Wellesley Coll. Wellesley MA 02151	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St.	354-8807
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 339, Boston U Sta., Boston 02215	
Lesbian Lawyers and Legal Workers' Lesbian Liberation, c/o Women's Center	723-6327
Lesbian S/M Group	354-8807
National Organization for Women 99 Bishop Allen Dr., Cambridge 02139	776-7957
Somerville Women's Center, 1 Summer St., 02143	661-6015
Tufts Women's Center	628-6311
Uranla (lesbian and bisexual women's S/M group) Box 23, 89 Mass Ave., Boston 01225	628-5000 x3184
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	623-7258
	661-1316

RELIGIOUS

Am Tikva P.O. Box 11, Cambridge, 02138	782-8894
Dignity, 355 Boylston St., Boston 02114	
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	536-6518
Integrity, P.O. Box 2582, Boston 02208	227-9118
Lutherans Concerned for Gay People	262-3057
Metropolitan Community Church Fr. Paul Shanley	536-3788
Unitarian Universalists Office of Lesbian/Gay Concerns 25 Beacon St., Boston 02108	523-7664 964-0996 742-2100

MEDIA

Boston's Other Voice, WROR, 98.5FM	Dennis 353-0225
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian and Gay Media Advocates (LAGMA) c/o GCN, 167 Tremont, 02111	
Musically Speaking (WMBR 88.1FM, Sun. 1-3) Melanie	494-8810
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350

MEDICAL/COUNSELING

AIDS Action Committee c/o Fenway Community Health Center 16 Haviland St. 02115	
AIDS Hotline M-F 3-9pm Sat 10am-4pm	536-7733
Boston Free VD Info (8am-10pm, M-F)	1-800-272-2577
Alcoholics Anonymous	426-9444
Exodus Ctr., 25 Huntington Ave. 02116	266-0612
Gay & Lesbian Counseling Service	542-5188

Gay AIAnon (families of alcoholics)	843-5300
North Shore Gay and Lesbian Counseling Program (non-profit)	744 5322
Tapestry Inc. 20 Sacramento St., Cambridge 02138	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club, Box 470, Maynard 01754	236-4882
Frenz & Luvvers, Box 623, Worcester 01601	
Gay Hotline Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	756-0730
North Shore Gay and Lesbian Alliance Box 806, Marblehead, 01945	745-3848
Survival Crisis Line So. Shore Gay & Lesbian Alliance Box 712, Bridgewater 02324	471-7100
Tri-County Assoc., c/o 219 East Main St, Milford 01757	584-4997 473-3529

RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

New Bedford Women's Clinic Origins, Inc., A Women's Center 169 Boston St., Salem 01970	996-3341 745-5873
Womantide (lesbian magazine),PO Box 963, P'town 02657	487-3393

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst	545-2645
GALA (Gay And Lesbian Activists) Box 1084, Northampton 01061	
Help Line Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061	664-6391, 664-6392 584-7903
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

WOMEN

Valley Wimmins Connection	586-6445
Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywomen's Center, Amherst Franklin Cty. Lesbian Alliance P.O. Box 235, Deerfield 01342	545-0883
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464

STUDENT

Hampshire College Gay Men's Alliance Box 89, Amherst 01002	
Lesbian & Gay Men's Counseling Collective 406F UMass Student-Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003	545-0154
Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Black and White Men Together, 58 Winchester Ave., New Haven 06511	562-2906, 933-0185
Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay & Lesbian Alliance of Greater Danbury, c/o Box 258-Westconn, 181 White St. Danbury 06810	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501; M-F 8-11 pm	624-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 22 Allen Pl. #B3, Hartford 06106	249-0504
The Newsletter, a lesbian position, PO Box 3075, New Haven 06515	
Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106	249-7691
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	776-2658

STUDENT

Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515	397-4331
Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale, Yale Sta, New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Lesbian and Gay Community at Conn. College P.O. Box 1295, New London 06320	442-7458
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbians, c/o Yale Women's Ctr, 5051 Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County, P.O.Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O: Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 5335, Hamden 06518	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNNH, Box 2031, Yele St., New Haven, 06520	436-8354

Maine (207)

Gay Phoneline (Caribou) AWA (Male), Box 746, Old Orchard Beach 04064	896-5888
Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance, Brunswick 04011	
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance 92 Bedford St., Portland 04103	780-4085
Interweave: Unit./Univ. Gay/Lesbian Community, Box 215, Augusta 04330	797-3246
Lesbian Rap Group, 92 Bedford St., Portland	
MCC Portland, Box 583 Westbrook 04092	
Mid-Coast Gay Men, P.O. Box 496, Camden 04843	236-9015
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101	
Unitarian-Universalist Lesbian and Gay Caucus 125 Auburn St., Portland 04104	773-2121
Wilde-Stein Club, c/o Memorial Union, U. of Maine, Orono 04469	581-1288
Parents & Friends of Gays Orthodox Community of Holy Apostles, RFD Box 680, N. Whitefield 04353	549-7325(eves & wkends) 549-7325
The Maine Chapter (social org.) Box 1255, Ellsworth 04605	

New Hampshire(603)

Gay NH Infoline, 10am-10pm, Concord	485-5612
Nashua Area Gays, P.O.Box 3472, Nashua 03061	424-3252
NH Lambda, Box 1043, Concord 03301; 224-3785, 889-1416, 746-3339; (crisis) 483-2592.	
Greater Nashua Area NH Lambda, P.O. Box 6443, Nashua 03063	889-1416
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth, Box 832, Concord 03301	(Ron) 225-5622
Concord Men's Group Box 832, Concord 03301	(Herb) 485-5612
Suncook Gay Prisoner Project Gemini, Keene Support Group, Box 461, W. Swanzey, 03469	485-5612
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events, Box 235, Contoocook, NH 03229	
Iris, a women's club 40 Pleasant St., Portsmouth 03801	436-8958
Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U, UNH Durham 03824	
Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
Information Outlet Keene Klondykes, Box 261, Gilsum 03448	1-800-852-3311 827-3766; 847-9589
Manchester Men's Group P.O. Box 3734, Manchester 03105	Jack 669-0096

Rhode Island (401)

Rhode Island Gay and Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line Box 5671, Weybosset Hill Sta. 02903	751-3322 8pm-midnight
Gay Community Services of R.I., c/o 903 Broad St., Providence 02907	728-9269 728-6023
Providence Gay Group of AA	331-2047
Brown Lesban Collective,c/o Sarah Doyle Ctr. Box 1829 Brown U., 185 Meeting St., Providence 02912	863-2189 863-2189
186 Meeting St., Providence, 02912	
Social Group for Gay Women over 25 Box 22, 77 Ives St., Providence 02906	
Women's Growth Ctr., 97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Brown U. Lesbian/Gay Alumnae/i Assoc., GCN Box 5, 167 Tremont, Boston 02111	(617) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02861	942-9400
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Special Ministry (terminally ill, aged and handicapped), Rev. George McDermott	272-9247

Vermont (802)

Gay AA/Burlington	863-5164
Central Vermont Gay Men, (CVGM), Box 42, Barre 05641	
Gay Student Alliance Box 987, Johnson State Coll., Johnson 05656	
Gay Student Union, U of Vt,Box 45, Billings Center Burlington 05405	
Gay People at Middlebury Box 056, Middlebury College, 05753	
Gay Volleyball	482-3528,862-4019
Social Alt. for Gay Men (SAM), Box 479, Norwich, VT 05055	649-1304
Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Vermonters for Lesbian/Gay Rights (VLGR), Pearl's Restaurant, Pearl St, Burlington	879-1867
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, Box 126, Burlington 05402	864-7198

New York City (212)

INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010	777-7697
Black and White Men Together/NY Box 148, Ansonia Sta., NYC 10023	
Chelsea Gay Association 132 W 24th St., 10011	772-0404
Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036	947-0949
FOLKS (Friends of Little Kids Gay Atheist League of America P.O. Box 2111, Rock.Ctr. NYC 10185	989-6653 595-1445
Diaf a Gay Atheist Gay History Archive, Box 2, Village, 10014	873-2331
Gay and Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010	473-5884
Gay & Lesbian Youth of NY 208 W 13th St. NYC, 10011	
Gay Maie S/M Activists, 132 W. 24th St., 10011	834-0310
Gay Switchboard	777-1800
Gay Teachers Assoc., Box 435, Van Brunt Sta., Brooklyn 11215	499-1060, 255-5969
Gay Vegetarians	David 876-4381
Gayeflow Pages, P.O.Box 292, Village Sta. 10014	744-2785
Girth and Mirth Club c/o DMS, Box 513, 132 W. 24th St., NYC 10011	
NYC Union of Lesbians & Gay Men c/o Tan Box 24, Brooklyn 11201	
North American Man/Boy Love Assoc. (NAMBLA) Box 174, NYC 10018	
Senior Action in a Gay Environment 208 W. 13th St.	741-2247
Upper West Side Lesbian & Gay Assoc. 165 W. 86th St., 10024	
West Side Discussion Group, Greenwlch House, 27 Barrow St.	242-4140

WOMEN

All The Queens Women, Box 271, Sta. A. Flushing 11358	359-9204
Gay Women's Alternative, 4 W. 76th St. 10023	532-8669

Lesbian Herstory Archives, P.O. Box 1258, 10116	874-7232
Lesbian Switchboard, 243 W. 20th St. 10010	741-2610

POLITICAL/LEGAL

Coalition for Lesbian & Gay Rights 29 W 21st St.	924-2970
Lesbian and Gay Progressive Health Network, 300 Riverside Dr., Suite 11E, NYC 10025	
Committee of Lesbian and Gay Male Socialists	988-3012
The New York Law Group, PO Box 1899 Grand Central Sta. 10163	628-8532
GREAT (Gay Racially Equal and Together) Men of Gotham, Box 834, Brooklyn 11202	
Lambda Legal Defense, 132 W. 43rd, 10036	944-9488
Lavender Left Network Box 512, Village Sta. 10014	533-4907
National Coalition of Gay Activists, P.O. Box A-711, Grand Central Sta., 10017	
National Gay Task Force, 80 Fifth Ave., Rm 1601, 10011	741-5800

and rest so heavy



my journal

Johnson Reagon of Sweet Honey in the Rock.

Jerly is already in bed. I came down here last night after dropping Leslie off at her mother's. Being in New York, where I spent so much of my childhood visiting relatives — makes me tense. Tried getting Jer to talk about mom and dad. He wasn't much into the conversation. Felt like I was pulling teeth.

Take some time now — let it all in — here in New York City. Mother, I miss you. I am angry at what your death and dad's have done to me, angry at the person I've become because of it. Angry at my almost uncontrollable endless needs and my inability and fears of letting in love. Why should I when the person will leave me like you did?

I still want to be someone's kid. But I resent so someone trying to mother me.



October 15, Saturday

(The anniversary of my father's death.)

I have no ritual with which to commemorate your life, and your death. These rainy October days stay the same year after year. I want to offer up a toast to you — I want to take a long walk with you and just talk. Like the walks we used to take at Jones Beach. You, tall and heavy — a ripped white shirt with ink-stained pockets, hanging out of a pair of work pants... and always a big warm deep smile. You had a quote for any occasion, any point you were trying to make — always Yeats, or Blake or Shakespeare or Forster could say it for you.

I want you in my life now — your wisdom and ideas and humor and perceptions. Your probing and questioning always for the meaning of life. You died nine years ago. You worked so hard and gave it all to us.

Your work killed you. But you also got pleasure out of it didn't you? Everyone thought you should have been a professor, but you seemed to be proud of the fact that you were a machinery and tools salesman and that the last few years of your life you were partners in a small machinery and tools business. Proud of yourself for where you had gotten to — growing up in a poor New York Jewish family, the only one to go to college — married a woman also from a poor New York Jewish family, also the only one to go to college. A street kid, always in trouble at school, you were also a brilliant intellectual. You met your equal in mom — a good match. Political in the '30s and '40s, some kind of revolutionary til you died — at least in your heart.

Flashes of my present life keep interrupting my thoughts of you. Nine years worth of things have happened. I'm not your little girl anymore, but perhaps your death has kept me that little girl too much — as much as it has pushed me to grow up, to become an adult before I was ready. When I was 18 you were alive. There is a part of me that always wants to be 18, that is afraid of leaving it all behind.

Mom died a horrible death. It would have been very hard for you to watch. It was a long and terrible nightmare.

Dad, I'll end here. There are so many conversations I would like to have with you. I loved you more than anyone else at the time you died. You pulled through for me a lot in high school. You were my role model — your heart and your head more important than how you looked and dressed. We were in a conspiracy of sloppy-casual-looks in a family whose other half were stylish and impeccable dressers. Thank god we had each other. And more than that, you tried to reach out to me, to take the time to listen to me. You drew me out of myself when I had retreated from the world. I'm still hard to reach at times — and I still don't always know what I'm doing. I'm still a radical, still a rebel. You saw the beginnings of that but we never really had the time, the years to talk.

December 25

Alone, Christmas night. Feeling alone. No family of anyone. I hate the holidays. Everyone goes home to their families, even my lover. Well, I'll be joining her tomorrow, but it is hard to go to someone else's family for the holidays. And my back has been bothering me a lot. Wish it would stop hurting.

Pain, fear of pain, eats at me.
reminds me of death.
wears me down
makes me angry
I want to scream
instead I mope.

Saturday afternoon, 1978

I am 28
My hair is just a little
more grey
than it was when I turned 19.

I've lost my father
and mother
My brother and I have somehow
lost each other
and I'm never sure if I should
keep up my search.

I have become a person
I did not plan on
wouldn't have guessed at
don't like some things about.

Six years ago I was a city council person.
Six years ago I began watching
as my mother died of cancer
for two solid years — and even before
it was pushing her down.
Fighter she was
but she took with her some of my own fight,
took with her some of my own life's energy.
Watching her die
Watching my family disappear
Wishing for weeks it were over
Wishing it had never started
not believing any of it.

How can I reclaim my life's energy?
How can I take back what should be mine?
What they gave me.
She has no need for it now.
Take back the solid confidence
of my father,
his smile, his calm.

I wonder how changed
they would find me?
I always wonder that
for sure a trap.

I watched, for years, a noble woman
die a horrible death.

It tore me apart.
I lost my brother in it all —
off in another direction.
I miss him
all the more because he is still alive.
Which of us will outlive the other?
Who will have children?
Settle down?
How long will we live?
What would I do if I survived him?
My only blood relative.
It is hard to think of losing
even that tenuous tie.

July 17

I just moved, this time to live alone. I like my new apartment and I'm glad to be living alone again. I need to get a job. Should start looking for part time clerical work and continue volunteering at GCN. Don't think I could work full-time given how my back is.

December 15

(Anniversary of my mother's death)

Have been feeling shitty all day. Feel like I'm getting the flu, but maybe it's just the week's tension building up, collapsing within me. Too many meetings, too much work, not enough alone time, tension with my girlfriend, tension around making decisions about the holidays — and mom's death all hang over me.

It's a hard year to sit and write to you mom. Not because I'm having a bad year so much as I'm in touch with how angry I've been at you. After all these years I'm getting in touch with how I felt — was made to feel — as a kid. You didn't see me — refused to see me for so many years. I felt crazy, lost, alone, unloved for me. I was a tomboy, would have been a dyke had I know there was such a thing — but you wanted a feminine little girl. You were a good person and you grew to be my friend at last. You were someone I could talk to those last few years. Certainly some of my strength and willpower is from you, as is my forever analyzing and questioning my own actions and feelings. And while in the end you came to respect and appreciate my independence — especially after dad died and left you alone — you gave me such a hard time about it when I was young. I will never forget your telling me that if I became too independent I would never get a man. The price always seemed too high to pay.

And while I grew to love and understand you, I'm still angry at you for some things — especially how much you yelled at us when we were young, when you were young. You scared me sometimes. You know I still have a lot of trouble to this day with people's anger. I often just leave.

But mom, it is hard to get too angry at you. I miss you. The holidays still feel lonely and crazy without you and dad. Haven't pulled my own family together.

February 20, Wednesday

(an old lover's father dies, and I write this poem in my journal)

friend of five years — lover
your father dies and I want to be with you.
friend of five years — my old lover
your loss stirs it all up for me —
my loss of you
my loss of my father

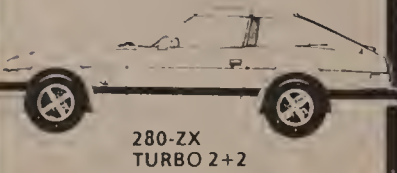
I had always thought
I would be with you
at the funeral
offering my comfort.

friend of five years — lover
I miss you,
still love you.
I offer you my love, comfort, sympathy.
I know all too well how you might feel
right now
at home
the unrealness of it all
the people
the world stops
nothing is happening but death.

Continued on page 14



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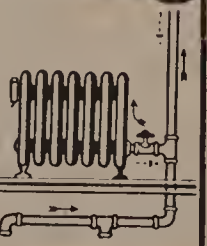
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Lost and Found

Continued from page 13

June 27, 1980
Friday night

A new journal. I am alone in my apartment, alone in my life's decisions. Do I stay at my job, move on? Apply to teach at Full Circle? It feels scary to take another clerical job — scared I will be trapped — be a clerical worker all my life. Wouldn't really mind if they just paid a decent salary.

September 3

Dad, what should I do? I'm thinking of buying a house, I need a home, need to feel rooted, centered — need a place to pull all the parts of my life, all the things I have of yours. I don't know how to find the peace I need. Did you ever find it? Sometimes I feel like I've been strong, gone through a lot, and other times I feel so fucked up. You are the only person in my life I seem to have really trusted. I still miss you so much. I wonder who you would have grown to become.

May 25, 1981

I haven't written in my journal in ages. I am back from my trip out west. Pulled me out of my depression caused by my back still being all fucked up. I decided while I was away to not work for a while — except part-time at GCN. Need to take care of my back, heal it, and spend the energy I have doing things that feel productive.

I can not seem to lay you to rest, father. I have not found a way on this day, your birthday, to pay tribute to your life, and to understand your death. My ritual has become to sit and write to you or of you. But it isn't enough. If I could I would go to your grave, but I live far away from you. I can not so easily get in my car and drive down to Long Island. I need to visit your grave sometime soon.

To say yet another goodbye to you. I can't carry this grief around forever. How do I tell friends I'm going to New York to visit my parents' graves. No one ever talks about this stuff.

Sometimes I cannot believe that I have lost both my parents. It is more than I can take in, incorporate into who I am.

I wonder what you would look like now if you were still alive. More grey hair in with the black. The same smile, rough-day-old beard. How would you have aged? How would you have taken getting older? I would love to believe that I will see you again.

Eternity. That word means that I will never see you again. Never talk to you, never hear your voice. Infinity, on and on, forever. It scares me. Saying goodbye to anyone scares me. Perhaps I will never see them again. I have not accepted death.

You were a wise and moral man, and steady and there for me, enough so that I am who I am now. Enough so that I survived. Not as much as I would have liked, but enough. You were there when no one else was, and I am forever, eternally, infinitely grateful.

I am still a radical. What do you think of that? A smile and a feeling of pride perhaps, that I am your daughter? I hear you used to stand on street corners and give out leaflets, yourself. What did those leaflets say, and what discussions did you have while writing them? Would you march with me, argue with me, stay up late into the night talking with me? I would love to march with you in a gay pride demonstration. I am your daughter, though my life has become very very different from yours. It is your birthday, and I wish with all my heart that I could celebrate it with you. I am sorry that you died so young.

July, Thursday,
late at night

My aunt seems to have had a heart attack — once again I will have to be an adult and take care of someone older than me. I need to cry. When should I go to New York? Will Pearl pull through? What if she dies? Who will help me through this? It brings up all my alone feelings. Why does Jerry have to be in Vienna? I've got to call a friend and talk this out, figure out what I should do.

Wednesday, late,
the following week

Pearl is in the hospital. I have not called in two days. Tomorrow I must call. Can't believe how blocked I am about it all. Don't want my life consumed by death when I am fighting so hard to stay alive, to feel alive, to feel love and to reach out. Don't want to be dragged down by death, by fear of death, by pain, loss, guilt. I want some pleasure. I want to be in love...

February 12, 1982

Nancy called me at GCN to tell me that Pearl died this morning. I guess people have been trying to get ahold of me all day. I'm numb, paralyzed. Can't believe it. Don't want to go to New York and deal with everything myself. Jer is in Italy. He won't be back for another day or two.

I was supposed to go away this weekend. Damn it. I really needed that break. I feel angry and sad. Now there is no one left but me and Jerry.

March 20, 1983

I have moved again, this time into a small house that I bought last July. Sitting here in my new house, not yet feeling like it is home. I try to bring my parents

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here, but they won't come, I can't reach them. The house misses their presence. It refuses to become home. Something is not quite right. I should be able to reach my parents here, to bring them through the time warp and feel their presence. But they were never here, never knew I would move to Boston, buy a house, settle down.

Here I am. An adult. I have gone through some rites of passage by buying this house. Yet where are my parents?

I have lived so much of my life without them — forever a kid, forever older than everyone else around me.

May 8, Sunday

Slowly making my house my home. Something has shifted. While driving around the other day it hit me how happy mom and dad would be for me, how proud, that I was able to buy this house. Perhaps *their* guilt at dying so young, leaving me alone, is aided by having given me the means to buy a little house — a little security. This is their gift to me.

May 25

Dear dad, it's been a rough week. I could use some of your calm advice now, your smile, your picking me up and giving me a hug and kiss against your sandpaper face. I need to talk to you. This would have been your 65th birthday. Why couldn't you have lived to see it? I carry you with me, but it is not the same. I need to talk to you. I need *you* to talk to *me*, to tell me things will be ok, that I can come down for a visit.

How do I let go of you? Do I need to let go of you? Maybe you serve a purpose in my life. When I need you, I do seem to be able to sit and talk to you, hear your calming words back to me.

I wonder what you would have thought of *GCN*. Did you ever want to work on a newspaper? I know you read Trotsky, but did you ever read Rosa Luxemburg? Do you know how much I loved you?

July 22 — late at night, after lay-out at GCN.

I'm feeling in a better place.

Come through a lot and gotten to a better space. Feel settled in my house, been here a year now. The first year was hard — watching the seasons change. Stirred up a lot of old loss. I guess moving stirs it all up for me.

At 33 I need to start again, accept what has happened to me, accept that I am this old. Put to rest the mourning and the longing to be back to a time when my parents were alive and part of my life. Put to rest, finally, my 18 year old self — say goodbye to that young person, withdrawn, shy, intense. Say goodbye to the *Wec* of the summer of my freshman year, right before moving to Ann Arbor, my brother off to Europe. The last summer our family was together.

Those days are gone. There are a few wonderful memories that will always be mine, but somehow I have to accept the past is past and not also be afraid I will lose my parents, my father, completely.

Crying more, more tears. Sometimes I feel like I have come out of this amazingly strong, other times I feel that's just a facade. Very independent, yet yearning so much to be someone's child again, yet not allowing so easily anyone to mother me.

September 19, Saturday

Just finished re-writing the article about my parents. I've worked on it on and off for a few months now. There have been large chunks of time where I haven't wanted to talk about it, think about it, or work on it. And now it is done.

Why have I written this piece? There must be so many reasons...but are any of them enough to go ahead and publish it, expose myself in such a personal way to people I may or may not ever meet?

There's the obvious reason for doing it — to reach out to others who have been through similar loss and hope that this piece makes them feel less alone, and less crazy.

But it is more than that. It is also some way I can pay tribute to my parents. It is especially a way I can pay tribute to my father — acknowledge out loud that I got a

lot of loving and caring from a man. Feeling love for men seems so taboo in the lesbian community. I hate that, it makes me feel invisible.

Writing this piece is an extension of the place I have gotten to the last year — a place that will not allow me so easily to sulk in the corner while people talk about their parents, and say nothing myself.

Writing this piece is a way of answering all those who have ever said to me, in any context: Wechsler, why are you always so serious? (When that isn't even true.) Writing this is a way of explaining myself, for clearly no one can ever know me unless they understand this part of me.

Writing this piece has been cathartic. It is a way of acknowledging I have survived...with the help of friends, lovers, ex-lovers, a good therapist, and a political community around me.

And then I wonder, have I survived? I live in fear that someone I know, someone at *GCN* perhaps, will get AIDS and I will watch them die. And I wonder if I could deal with that. I'm not sure I have left in me what it would take to watch another person I know die. They had better find a cure for AIDS soon, or surely we will all go crazy.

The fall is coming, have I survived enough to feel the sadness but not get paralyzed or depressed by the anniversaries of my parents' deaths, and the holidays?

You never completely get over the loss, you never completely forget. You survive it, and time changes it. You grow with it and over it. The feelings come in waves, in cycles, sometimes more intense, sometimes less intense, but always there — even if just background noise.

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Thanks to my friends who encouraged me to write this piece and who gave me support and feedback through its different drafts.

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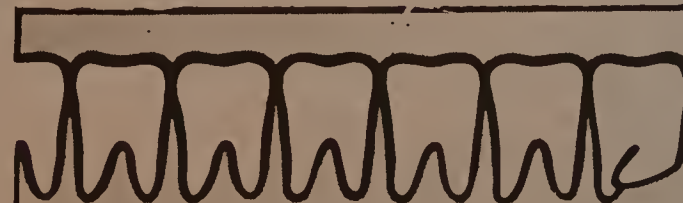
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Coming Out on Record: A Triumph in Gay Music

A Festival of Song. *The New York City Gay Men's Chorus. Pro Arte Digital.*

By Kenneth Hale-Wehmann

Amid all the opera premieres and receptions and genteel parlor games that fill the pages of Tchaikovsky's diaries, there is an occasional outburst: "Z tortures me unusually today," or "Came home under a melancholy, heavy pressure of this Z." This "Z," which was so inimical to aristocratic society in late-nineteenth-century Russia, was Tchaikovsky's homophilia. The revised standard version of queer musical history holds that Tchaikovsky's music is so volatile and pathetic because of his sexuality, as if every measure somehow encodes a quintessentially gay message. But considering the composer's zealous repression of his liking for men, the music more likely escaped under pressure, not unlike the heartburn, headaches, insomnia and nightmares that Tchaikovsky recorded almost daily in his journals.

That Tchaikovsky is so often put forward as one of our great gay composer's is ironic, not simply because he can hardly be called "gay" in our sense of the word, but also because the relation between his sexuality and his music was, if anything, negative. The myth of Tchaikovsky as a gay liberationist also points to the dearth of figures in classical music whose homophilia has inspired and informed their musical activity, be it composing or performing, reviewing or producing, in any positive way. What's more, many people involved in classical music today, themselves gay, see no reason why their sexuality should have any truck in their music.

Being gay in the music world is not considered extraordinary, as long as one is "discrete" about it. In practice, this amounts to a moratorium on gay themes in opera, ballet and song, and a lack of lesbian and gay presence in program and album notes, reviews, feature stories and other documents that shape people's perceptions. The potential impact of gay people in the music industry is defused by the tacit acceptance of the notion that queers are often "artistic" and as long as we keep playing and consuming straight music then nasty nocturnal habits can be overlooked.

Upon this dismal scene has burst

a long-playing disc by a group of openly gay musicians on a major classical record label. A political as much as a musical event, this album of seasonal and Christmas music by the New York City Gay Men's Chorus (NYCGMC) is a landmark of the gay liberation movement. Although I have reservations, both political and musical, about the album, nothing can take away from this triumph by the Chorus and its director, Gary Miller, riding on the crest of a wave composed of its own past successes in New York's concert halls (including Carnegie Hall this past March) as well as the combined efforts of dozens of other openly gay choruses and bands across the country. The message, at times confounded by timid direction and concessions to the music establishment, is becoming clearer all the time: lesbians and gay men have a musical heritage and are writing and performing pieces that contribute not only to

The Chorus can exhibit a marvelous light touch, shaping a song like a piece of crystal, and on another piece sing quite forcefully.

music writ large, but also to all people's understanding of the homoerotic path.

It may seem unnecessary to observe that gay men's choruses are serving to revive interest in male choral literature, but it is on the strength of this that the NYCGMC is gaining credibility in music circles. Now rarely heard in concert halls except as college glee clubs, the male chorus could experience a renaissance, and such a development would be almost entirely owing to the word of gay men's choruses in recent years. In this sense, the NYCGMC celebrates the gay voice in particular and also the male voice in general.

An eclectic program and NYCGMC's versatility conspire to make this album live up to its name, "A Festival of Song." The Chorus can exhibit a marvelous light touch, shaping a song like a piece of crystal, and on another piece sing quite forcefully. Their energy level is high, rarely bogging down in matters of mechanics.

What shines out on this album are the selections which speak (or sing) to listeners about what it is to be male. There is an exquisite setting of Robert Frost's poem "Stopping by Woods on a Snowy

Evening," by the contemporary composer Randall Thompson. The poem is about a man on horseback who stops for no apparent reason to gaze into the woods, thinking about the man who owns the land ("He will not see me stopping here/To watch his woods fill up with snow"). It has puzzled generations of high school English students, including this one a few years ago. Hearing this composition, though, in a rich performance by the NYCGMC, inspired some new thoughts about the poem as a metaphor for one man's attraction to another ("The woods are lovely, dark, and deep..." and fear of surrendering to homoerotic feelings ("But I have promises to keep/And miles to go before I sleep"). This piece is preceded by a work commissioned by the NYCGMC, Conrad Susa's "The Chanticleer's Carol." Serving as the yang to "Snowy Evening's" yin, Chanticleer, as a solo trumpet, proclaims the more sen-

suous and energetic man.

Church music comprises about one-half of the album. Although one might wish that all the selections were seasonally appropriate and gay-ish, such as the Frost setting, without being "religious," this is rather a large stocking to fill. For one thing, gay-identified composers of wintry music are fairly scarce. Also, for the Chorus to continue to gain respect and thereby reach and educate people, it must balance its exploration of the more unusual literature with renditions of standard works. Such lyrics as "...to save us all from Satan's power when we were gone astray" and "Holy Mary, mother of God, pray for us sinners now and at the hour of our death" are more likely to send chills up one's spine than warm the cockles, but can be forgiven if considered part of a package deal.

Actually, very little of the church music is this offensive. "Alleluia," also by Randal Thompson, consists of the word "Alleluia" sung over and over and the Chorus plays up the tensions and resolutions, singing with obvious discipline. "Hodie Christus Natus Est," by Jan Sweelinck, is

Continued on page 17

Gay Chorus

Continued from page 16

similarly invested with a drama and momentum which belies the notion of religious quietism.

Traditional carols, fortunately, keep a low profile, thereby saving this from being a "Christmas album" in the tradition of Burl Ives or Doris Day, musically serviceable but mainly intended to sedate harried families. Even the often-heard "O Tannenbaum" and "Lo, How a Rose E'er Blooming" sound fresh. The inclusion of both German and English lyrics is novel

Navy

Continued from page 1

Matlovich case, as playing a part in a decreased number of cases during that period, compared to previous decades. However, these cases are on the increase again, at least for the 1977 to 1981 period. Kameny believes that this is due to a tightening of the language of regulations which bar gay people from the service. He also told GCN that the regulations were finalized in 1982 at the Defense Department level, making it uniform from service to service.

Commenting on more recent trials, Jeff Levi of the NGTF Washington office told GCN that he is not convinced that there is actually an increase in these cases or that the military is behaving any differently. "Unless I saw some figures, I'm not convinced that the [number of cases] is up.

Fire

Continued from page 1

with offers of clothes and gift certificates at a local fast food restaurant. Several men said they lost money and other personal property in the blaze.

Leslie McGrath, the manager of the bar, told GCN that most of her equipment and furniture was ruined by water and her insurance is inadequate to recoup the financial loss. However, for those familiar with the bar, the house cat "Weasie" and most of the fish were unharmed.

The fire has cast doubt on the future of Somewhere/Else, a bar geared to women's music concerts and other community events. Recently, June and Jean Millington, two well-known musicians, performed there. Castleberry and Dupree, a San Francisco duo, were scheduled for December 4, the day after the fire.

and appealing, and the tenor solo on "O Tannenbaum" has a silky quality not often heard in male voices. A Spanish carol "La Virgen Lava Panales" announces Jesus' birth via the homely detail of Mary washing diapers and freshening them with rosemary. Another tenor hovers over the chorus, contributing to the charm of this unusual selection. The chorus of "God Rest Ye Merry Gentlemen" exhorts the addressees, "With true love and brotherhood each other now embrace."

That's not to say that it isn't already bad, though."

In relation to the Vanderwier case, Levi pointed out that the "Navy is notoriously homophobic" and that of the 1800 total cases of discharge recorded last year, 1200 cases were from the Navy.

Todd Ensign, of the military advocacy group Citizen Soldier, told GCN that he tends to agree that the number of cases is not increasing but that the military is more confident and thus more public in pursuit of these cases. He said that if the Vanderwier case had happened a few years ago, he would have been eased out of the service instead of being brought to trial. "They're really going after this guy and trying to destroy him." Ensign added that the

Their concert was relocated but suffered from poor attendance because of the sudden change in plans. In addition to the nationally known performers, local musicians also performed there.

Somewhere/Else opened in January 1977, and was originally called Somewhere. Until the fire, it was one of only two women's bars in the city. McGrath, the manager of Somewhere/Else, told GCN that the long hours she has put in since she became the bar's manager have left her drained of the energy required to undertake a rebuilding effort. As GCN goes to press, indications are that Somewhere/Else will not be reopened by the current staff. However, the owner of the building, Jack Gateman said that he intends to reopen the bar but won't know when until he knows

brace."

In praising particular soloists in this review I haven't mentioned any names because no credits are given on the album, either for singers or for instrumentalists. This is likely the case because although part of the music establishment was ready for a "gay album" (the first of three by the NCYGMC), it cannot yet countenance gay performers who are committed to an artistic exploration of gayness.

statistics on discharges may be considered to be underestimated since gay people are also forced out through other methods.

In commenting on why the military would be pursuing these discharges so vigorously given the current world situation, Ensign said that they will pursue any deviation as a threat to order and discipline issues which they consider especially paramount during times of crisis.

Vanderwier's attorney told GCN that he will remain in the navy until the appeals process has been exhausted. He has, in the interim, been relieved of his command and has been reassigned to a desk job in Florida.

— filed from Boston

more about the condition of the building.

The Massachusetts Gay Political Caucus and an ad hoc group, the Friends of Somewhere/Else have planned a benefit for the staff at 1 City Hall Plaza from 4-8 p.m. on Sunday Dec. 11. The Gay Men's Chorus will provide entertainment. Proceeds will be donated to the 14 full-time and four part-time employees, all of whom lost their jobs because of the fire.

An effort is underway to relocate some of the scheduled concerts. In particular, performance space is needed for a New Year's Eve show featuring Girl's Night Out.

For further information regarding the activities planned by Somewhere/Else, call 423-7730.

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Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

LESBIAN NETWORKING NEWSLETTER

TELEWOMAN, Box 2306, Pleasant Hill, CA 94523 is a national lesbian newsletter. Network resources, lesbian fiction, poetry, art, photography, book reviews, profiles, women's spirituality, exquisite graphics, links between country & city lesbians. \$1 sample issue, \$12 sub. (32)

N AMER MAN/BOY LOVE ASSOC
A support group for intergenerational relationships. For information send \$1 to: NAMBLA—GCNAD, PO Box 174, New York, NY 10018. (48)

LESBIANS & GAY CHRISTIANS
& others skng spiritual fulfillmt: if interested in establishing local congregatn of church (Universal Fellowship of Metropolitan Community Churches) ministering to those who feel excluded or unfulfilled by mainstream churches, in Camb or suburbs call 492-7922 or write POB 1397, Camb, MA 02238. (29)

FOR SALE

DEFEND NICARAGUA!
Video game pits you, controlling the Sandinista army, against US backed contras. For Commodore 64 computer. Requires joystick. Cassette \$7.50. \$1 goes to Nicaragua solidarity work. Checks payable to P.C. Games/Foss Tighe, 259 Old Lancaster Rd, Sudbury, MA 01776. (22)

PAT BOND READS ON TAPE
Pat Bond reads "The Songs of Belittis," erotic lesbian poetry. The tape is \$10 plus \$1.00 postage & handling. To: Pat Bond, 211 Canal #11, San Rafael, CA 94901. (25)

GCN SPECIALS

BOSTON GAY HISTORY
We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5c all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

GCN Office Manager (Mike) needs some help with a few projects. One is doing a headline index of past articles in GCN. The other is setting up some metal shelving for our archives of past issues of other gay publications. If you can help with either, please call Mike at 426-4469. Thank you.

BED US!

Well, cot us, anyway. We would really appreciate it if someone would give us a cot or two. We have several staffers with bad backs and a cot to lie down on during the day would help them tremendously. If you want to give us one, please call Michael 426-4469. Thanks.

CLASSIFIED HELP NEEDED

If you have some time and you can type without hating it too much, please contact Nancy Walker at 426-4469 (leave name & phone number and I'll call you back). I want to do a lot of mailing and need some kind person or persons to help by typing addresses onto labels. It's dull and boring but you can legitimately feel like a hero. Thank you.

GET SMART!

The rumor is that folks who advertise in the GCN Classifieds get whatever they are looking for. Try us. We reach the audience you want to contact.

GCN's office manager would love to have some strong dyke or sweet taggot (or vice versa, or however) to help put some order (not too much!) in our storage 'closet': assembling some metal shelving we have and putting the GCN and other 'archives' in shape. Any afternoons Mon thru Fri your labor/play will be appreciated. If interested call Mike at 426-4469.

Any book-o-philis (files?) out there who want to help us do an index of all our book supplements, please call Mike at 426-4469.

If you have paperback (especially gay) books that you've read and don't want, the Prisoner Project would like them to send out to prisoners: Fiction or non-fiction, gay or straight; many of our prisoner readers are in for "crimes of love" (outdoor sex, man/boy sex, etc.), and books on these subjects are much sought. Please call Mike at 426-4469

PROMOTIONS NEEDS HELP

GCN Promotions Dept needs help doing small mailings & other fun things. If you have a few hours during the day (say, once a week) consider spending them at GCN. Call Richard at 426-4469. Hurry.

DEAR ADVERTISER

Racism is one of the uglier aspects of our culture. We at GCN abhor it, and hope that our readers share our views. We therefore ask that you do not include race in the description of an individual you are seeking to meet through our personal ads. It is illegal for us to specify a race preference in any other kind of ad (roommate, apartment, etc.). However, if you wish to identify yourself as being of a particular racial or ethnic background, there is no harm in that. Thank you.

NEED TIME ALONE?

Do we have the place for you! We at GCN need a volunteer to do some computer data entry. You'd need access to an automobile (some people call it a car). Call Chris at 426-4469. Thanks.

HOW DRY WE ARE! HOW DRY WE ARE!

And we would really appreciate it if someone out in that big world could give us a humidifier. No kidding, the air in here in winter is dreadfully lacking in moisture and our hot breath doesn't do the trick (not here, anyway). Our sacred typesetting machine would like the moister air also. Anyone willing, give Mike a ding at 426-4469. Thanks.

RESORTS

RHODE ISLAND

BRINLEY VICTORIAN INN
Romance a friend in Newport this winter! Cozy rooms have antiques and flowers. Come, let us pamper you. GCN disc. inc brkft. (401) 849-7645. (24)

VERMONT

VERMONT GUESTHOUSE
Downhill/x-country skiing, snowshoe walks, & a cozy wood stove for keeping warm. Bd & bkfst for lesbians & gay men—nr Stratton, Mt Snow. Reserv only. Dave & Mike (802) 348-7840.

Stable Bunkhouse Box 606, Wilmington, VT 05363. Phil (802) 464-3932. Just a bunk or room/B apt or house. Night, weeknd, week, mnth or season. (33)

MISCELLANEOUS

WRITERS

LF seeking Fs to form writers grp of S Shore prose wrtrs. Pls send wrting sample, address & phone - to: Carrie, PO Box 2216, Abington, MA 02351-0716. (21)

APARTMENTS

ALL APARTMENT ADS, even if you rent space in your own home, are business ads and must be paid for at the business rate (see form).

SOUTH END

6 large sunny newly renov 1 & 2 bdrm apts designed by arch nr Pru qual work d/d laund some w/study/garden \$495-650. Farrington Realty 423-3663. (23)
Malden, 5 rm apt in our Vict house nr T. Hdwd flrs, mod K & B, fridge, master bdrm upstairs. Prefer quiet person(s). No dogs. \$450 inc ht & hw. 324-2279 eves (22)

HOME WANTED

LF GCNer sks lesbian household in Cambridgeport/Central Sq area. Non-smoker, likes all food, except egg salad, likes all animals, especially slugs. Call 426-4469, Hershey. (c)

INSTRUCTION

FREEHAND: An Independent Learning Community of Women Writers & Photographers. An experience of disciplined & unrestrained lust for art & freedom. Offering weekend workshops & 2-7 month residences. PO Box 806-G Provincetown, MA 02657. (617) 487-3579. (21)

BUSCANDO UNA TUTOR

Me gustaria mejorar me espanol para hacer trabajo a cerca de los derechos de los inquilinos por paga o lecciones de ingles Monica 666-0513. (22)

SERVICES

GAY MEN'S WEEKEND

Jan. 20-22: weekend workshop in the country to explore & clarify what being gay men means collectively & individually. Call Francis 628-6988.

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Scandal

SEX! SEX! SEX! SEX! SEX! SEX!!!
OK, now that I've got your attention: in the near future we hope to put together some "Freedom's Just" (prisoner writings) on these topics, so get out your pens (or typewriters, if you can — double-spaced, please) and stop worrying about being a good writer and just write like you were talking to a friend about something you care about. (1) Prisoners writing about successes they've had with changing things, and also about what kinds of changes are most important to make now; (2) case law on censorship of mail, and on sexual harassment and the misuse of 'protective custody' (segregation); (3) poetry; (4) writings about your relations with people in different races and (economic) classes and their attitudes toward gay sex; (5) notes on organizations in your area that are helpful to prisoners (publications, legal help, jobs and housing resources for parole etc.) We're interested in seeing things from people both inside and out. Thanks. Enjoy.

TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, Prison Memoirs of an Anarchist).



Do you have any t-shirts? If so, I'd like to have one to wear. And please put me in touch with a nice woman, preferably a butch. At moments like these I wish to share myself with someone if they are willing to listen and talk. I would enjoy hearing from people on both the inside and outside. Tracee KENNEDY, PO Box 99, Framingham MA 01701.

Female prisoner down but not out and wishes to write anyone who'd like to. Daphne SMITH, W-17746, LB-305L, Frontera CA 91720.



GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space). Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

I would like some correspondence with people on the inside (if your prison permits it) as well as the outside. I'm a lesbian female, 20 years old and my most outstanding features are my pierced navel and my eyes. I am an American Indian with Irish and French descent. Mary F. MILLER, 17750 MCU 131-B, Frontera CA 91720.

I'm not only the only dyke, but also the only Indian in this place and would love to hear from some folks out there, especially Indians. Sarah GIBSON, 34481, PO Box 160, Lansing KS 66043.

Attractive, intelligent lady is down and would like to correspond with someone out there. Race is no problem. Leslie D. ROSS, W-17755, LB-Rm 355, Frontera CA 91720.

TVs and TSs!!!!

There's a newspaper for TVs and TSs which we've just heard about but don't yet know if it's free to prisoners or not. Check it out. Female Impersonator News, PO Box N, Belmar NJ 07719.

TVs, TSs, and admirers

If you are a TV, TS or an admirer you know how hard it is to meet others. Join the U.S. TV-TS Contact Service, 1017B, East Pike St., Seattle WA 98122.

Hi, my name is David and I am a prisoner who desires correspondence from sincere and broadminded people who are interested in writing a lonely man who is in need of outside communication. Send photo if possible. D.G. BROOKS, 134643, Box 69, London OH 43140.

Prisoners Seeking Friends

NOTE TO PRISONERS: SINCE WE HAVE ONLY A LIMITED NUMBER OF PAPERS TO SEND OUT TO PRISONERS, PLEASE DON'T ASK FOR A COPY FOR YOURSELF IF YOU CAN READ ONE THAT SOMEONE ELSE THERE IS GETTING. THANKS!

I desire to find someone who might like getting to know me, someone who cares to know themselves and me better. I am a lithographer, seeking to share an honest-mutual exchange with another human being. Melvin DAVIDSON, Box 57, 173330, Marion OH 43302.
I'd love to hear from some of you beautiful transsexuals and gays, to help temporarily relieve me of these conditions that fate has lured me into. Even a two line letter plays an important part in an environment of loneliness and despair and overall gross boredom! Matthew POLLARD, 174-383, PO Box 57, Marion OH 43302.

BLUE



Provoke.

This holiday season, provoke somebody you love with a gift subscription to *Gay Community News*.

GayCommunityNews will inform your friends about news and events important to lesbians and gay men everywhere in this country. GCN will educate your parents about your community and your life. GCN will anger some of your neighbors by covering issues they'd rather not think about. GCN will provoke your lover to take action. It will amuse your sister (Hal), it will stimulate discussion and debate in your crowd. GCN might bore your brother, but probably not. GCN can change the lives of the people you care about and inspire them to think about gay liberation and to get involved.

GayCommunityNews informs, educates, angers, provokes, amuses, stimulates, bores, changes and inspires.

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We hate to do this, but it had to happen . . . GCN's regular subscription rates will increase on January 16, 1984. Special holiday rates also end January 16, 1984. **BUY NOW AND SAVE!**

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